



The Historiographer

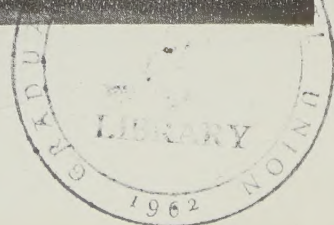
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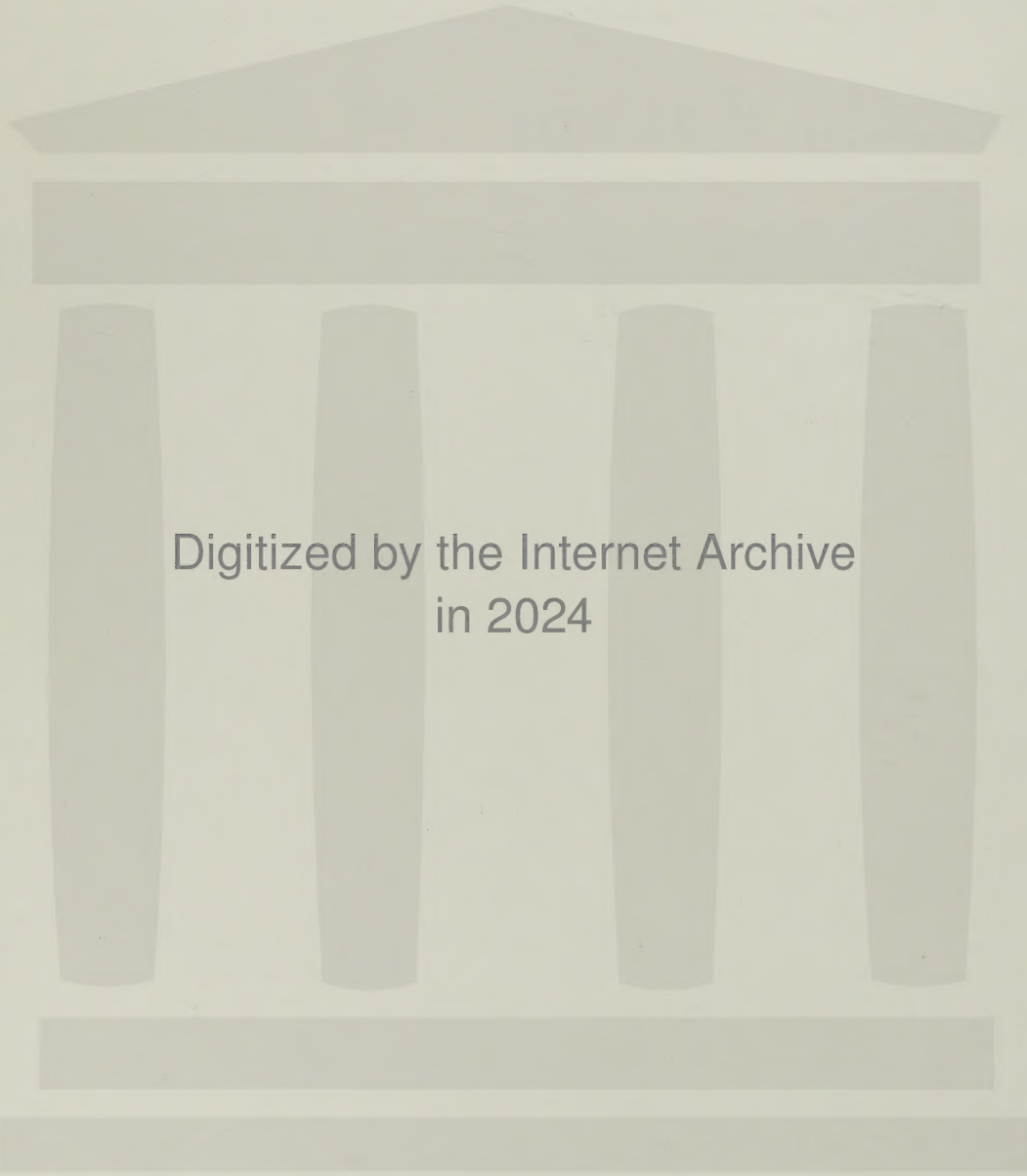
Trinity College

and the Church

By the Reverend G. Monroe Royce.



no. 31-34
1960



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The first Church school in New England was opened in Cheshire, Conn., in 1792, and was called after the first American bishop--"Seabury College." The word "college," however, was a misnomer, as its charter did not give it the corporate power to confer academic degrees of any kind,--"Yale" being the only institution in Connecticut which was by the law of the state granted that scholastic distinction. This collegiate monopoly had existed since 1701, but it had been for the most part administered in a spirit which seems to have been conciliatory toward churchmen, as it attracted for many years their patronage, and no rival college had been thought of, so far as we know, at least in the State of Connecticut. Even Dean Berkeley gave up his idea of founding a Church college in America, and on his return to England left his library and ninety-six acres of land to Yale College. This gift is still known as the "Dean's Bounty," and links forever the name of the great churchman with Yale University.

This generous gift of Dean Berkeley seems a strange one for a dignitary of the Church of England to have made, when we remember that but ten years before (1722) Rector (President) Cutler, and Tutor (Professor) Browne had felt obliged to resign their respective offices in Yale College for the reason that they had come to believe in the episcopacy, as it was represented in the Established Church of England. It is true that these college officials had attributed their conversion to some books which had been sent out from England to Yale, and it may have been this fact that determined the afterwards famous philosopher bishop to send his books where they might do the greatest possible good. The gift of land cannot, it is true, be explained away upon the same subtle principle.

The immediate results, however, did not seem to justify the dean's philosophy, for the Saybrook platform remained in force, and all officers and instructors in Yale College had to pass muster under the religious test of the Westminster Confession, which carried with it an explicit denunciation of "prelatical corruptions." This was the situation in 1804, when an effort was made to establish a Church college in Connecticut; and this effort was successfully resisted for nearly twenty years by the "Congregationalists," acting through the council (senate) of the State. This State legislative prohibition was purely upon sectarian grounds, and proves that "Congregationalism" was the established State religion in a very real sense. Such historical facts give some idea of the sectarian spirit which was all powerful in Connecticut for the first quarter of this [the nineteenth] century.

Washington (Trinity) College was in truth founded as a protest against sectarianism, and it has always remained true to that protest, and no religious "test" has ever been enforced in the choice of any of its officers. It is well to know these things just now, when even some of our own household are aiming the shafts of their ridicule at "Church colleges," as narrow, sectarian training schools. Let me remind these superior persons that Oxford and Cambridge are "Church colleges"; so was "William and Mary," in the days of its glory--the days when such men as Thomas Jefferson, James Monroe, James Madison, John Tyler, and Chief Justice Marshall, were trained within its walls. But the great Church college in Virginia, second to Harvard only in the dignity of its age, had no religious test, as did the great Puritan College in Connecticut. But if it is just and proper to speak of the "Church colleges" of the present day as "sectarian," what should be said of Yale, and Harvard, and Princeton, and Brown? Does the Episcopal Church in America administer its colleges in a more sectarian spirit than the Presbyterians at Princeton, the Congregationalists at Yale, the Baptists at Brown, or even the Unitarians at Harvard? I think not. Colleges and universities cannot--or at least should not--be entirely Godless. There will always be, there must always be, I suppose, some form of worship, and some standard of religious truth held and supported, however feebly, by the college authorities. A liturgical order of service and an



*"VIRTUE TREADS PATHS THAT END
NOT IN THE GRAVE;
NO BAR OF ENDLESS NIGHT
EXILES THE BRAVE."*

Lowell.



TRINITY COLLEGE IN 1850.

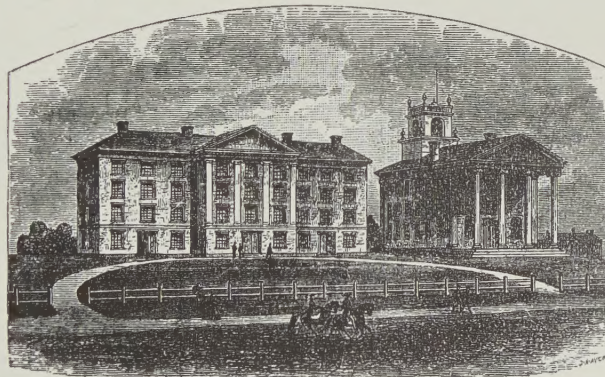
episcopal standard of Church government are at least as respectable as other forms and standards, and the Episcopal Church is certainly as acceptable to the American people to-day, even in New England, as any other religious communion. More than that, there is a superior refining influence in the Church's conduct of educational institutions which may be sneered at, but cannot be disputed. The stateliness of our Church's ritual, with its pure and noble English, cannot but have an elevating effect upon all who come within the circle of its influence. This is felt and admitted by almost every one, and it is this which induces non-Episcopal parents to send their daughters to schools under the auspices of the Episcopal Church. The same thing should be, and is, true of our colleges for boys. There can be no objection, then, to the mere fact that a college is conducted by Episcopal instead of by Congregational, Baptist, Presbyterian, or Unitarian Churches; for the "Episcopal" college is certainly not more sectarian in its administration than its non-episcopal neighbors. I am speaking of colleges, of course, in the proper Church meaning, and not in the limited, diocesan sense.

A bishop is, by his very diocesan character, almost necessarily unfitted to dictate the policy and shape the destiny of a Church college. It would be almost impossible for him, with the best

this very keenly, and expressed it very clearly and forcibly.

In 1823—nearly twenty years after the first petition had been made, the State granted a full charter for a second college in Connecticut. This college at first took the name of the illustrious Washington, which it retained for

of Agriculture and Botany. Chemistry, Geology and Mineralogy were also early included in the college curriculum, and those students who had not the time, nor the disposition, to take the "Classical Course" were permitted to pursue a special course in science and mathematics. Philosophy was early given a conspicuous place in the college course, and has always maintained that position. A Chair of Modern Languages was founded some time before the year 1845, for since that time German and French have been required for the B.A. degree. Trinity must therefore be placed in the very front rank of the progressive colleges. It is a fact that, in the matter of natural science and modern languages, Trinity has led the way. And yet, in spite of all this intellectual freedom from the traditional college education, it has come to pass that Trinity is conspicuous to-day as one of the few Eastern colleges where the old-fashioned



TRINITY COLLEGE IN 1829.

twenty years or more, until "Washington Colleges" became so numerous throughout the land as completely to destroy the distinctive significance of the name. As patriotism had suggested the first name, so no doubt the "Prayer Book" suggested the second, and "Washington" was changed to Trinity—a name which carries with it not only a token of the Christian faith, but the scholastic associations of Oxford and Cambridge and Dublin Universities.

This change took place in the year 1845. Trinity was from the first, and in more ways than one, a departure from the old and conservative idea of a liberal education, which made Greek and Latin "the beginning and the end" of the whole matter. It was the first college to found a chair of Political Economy. Trinity had at the first a Chair

"Classical Course" holds its own with unyielding firmness; and students who read for a B.A. degree are not permitted to elect until their junior year anything in the place of Greek and Latin.

This, I say, is worthy of special notice, considering the fact that Trinity was the first college in New England to widen her curriculum in the direction of the natural sciences and the modern languages. But Greek and Latin, science and the modern languages have not

been studied to the neglect of the vernacular, as several publications, both from the professors and students testify. "Trinity Verse" is a volume that any college might be proud to own; and "The Tablet" is, in all respects, and especially in its artistic features, a very creditable undergraduate publication.

motives, and the most enlightened judgment, to avoid giving the college a local—that is to say—diocesan bias. "Oxford" and "Cambridge," whilst they are under Church control, are at the same time wholly free from diocesan control. The Church college in America should be under the control of churchmen and not of dioceses. Bishop Hobart felt

THE FACULTY.

The faculty of Trinity College has always contained some scholars of special distinction. The first president was the eminent scholar and churchman, Bishop Brownell, and among the members of this faculty was the Rev. George Washington Doane, Professor of Belles Let-

tres and Oratory, who was soon elevated to the episcopate as Bishop of New Jersey, and is now regarded by many as one of the greatest bishops the American Church has ever produced. In 1828 a Chair of Mathematics was established, and the Rev. Horatio Potter, afterwards Bishop of New York, was appointed to that professorship.

The present venerable Primus of the American Church was tutor and professor in Trinity College from 1837 to 1848, and president from 1848 to 1853. Of the present faculty, it may be said that President Smith has been twice called to the episcopate—Ohio and Easton; Dr. Hart has declined an election to the bishopric of Vermont, and Prof. Luther has just re-

fused the presidency of Kenyon College. These honors are valuable as tokens of the high esteem in which the *personnel* of Trinity College is held by the Church at large, and they also prove the self-sacrificing loyalty of these gentlemen to the interests intrusted to them.

But if there be this unmistakable evidence of the high regard in which Trinity is held by the Church at large, there is not wanting an equally positive witness to the confidence in which this "Church college" is held by the people of Hartford, without regard to Church metes and bounds. I was present the other night at a public meeting in Hartford, which had for its object the establishment of a polytechnic institute. The

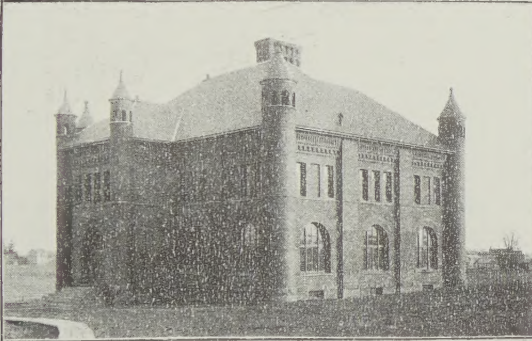
President of the Board of trade presided, and addresses were made by Charles Dudley Warner, Col. J. L. Green, Prof. Luther, Pres. Smith, the Rev. Dr. Hartranft, President of the Congregational Theological Seminary of Hartford, and others. The project was supported by all the speakers with great

enthusiasm, and all were agreed that the proposed institution should be placed under the supervision and control of Trinity College. The president of the Theological Seminary closed his address in these remarkable words: "Let Hartford pour its energies for this technical school into 'Trinity College.' God

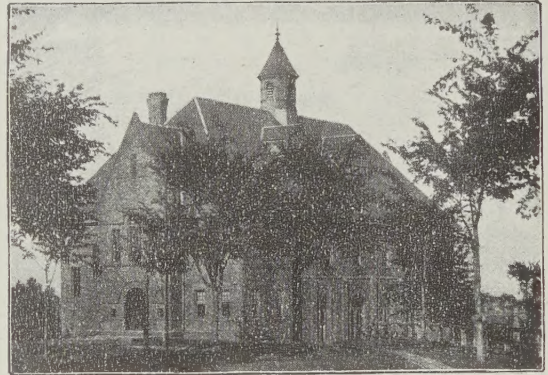
bless Trinity College." The Hartford Courant, in an editorial comment upon this meeting, said: "That was a great meeting last night. Those speakers sounded the true note of progress for Hartford."

A previous editorial, in discussing the union of this technical school with Trinity College, said: "It will bring the students under Dr. Smith and Profs.

Luther, Robb, Johnson, Ferguson, and others who make up the college's exceptionally able faculty. Within a short time, Dr. Smith has been twice urged to leave, Prof. Luther has declined a college presidency, and Dr. Robb—whose great success with the X rays has given him still wider reputation—has declined



JARVIS HALL OF SCIENCE.



THE GYMNASIUM.

a call elsewhere. Men who are so obviously wanted in other places are surely very useful here."

These words coming as they do from outside of our own Church communion, clearly establish the fact that this "Church college" has the full confidence of the community in which it does its work. And let it be said, in return, that Trinity is very happy in its location. Hartford is certainly a very delightful and valuable background as well as foreground to Trinity College. It is the capital of the State, with a history of wealth, literature and culture, unsurpassed and, as I think, unequalled, by any other town in America of equal size—New Haven and Cambridge only excepted.

I spoke of Hartford as a foreground to the college, and for the reason that the splendid State House—occupying the former site of the college—must always be seen to good advantage from the railway station. The surrounding atmosphere of a college is, and must always be, very potent, and the rich culture and dignified reserve of Hartford cannot but leave their marks upon the life and character of the students at Trinity.

When the charter for Washington (Trinity) College was obtained, three towns—New Haven, Middletown and Hartford—competed in extending their hospitality to the new college. Money, however, was the necessary measure of the warmth of this hospitality, and Hartford won with an offer of \$30,000. This sum was increased by personal subscriptions to \$50,000, when a beautiful site of fourteen acres was secured, and before the close of the year 1825 the college was securely housed in two buildings afterwards known

as "Seabury and Jarvis Halls." In these two buildings what is now "Trinity College" began its outward and visible life. It has had its ups and downs since then; but its ups have been more frequent, and far more lasting, than its downs; and it stands to-day on its lofty eminence, in its strong and vigorous maturity, with its wide-open doors, and its progressive and liberal course, but pervaded withal by an air of an honorable and aristocratic age, which should command the respect and reverence, as well as the support, of all churchmen.

In one year after the erection of the two college halls (1826), Trinity could boast of perhaps the finest philosophical and scientific apparatus in America. This was for the most part purchased in France and England, through the very intelligent agency of Dr. Wheaton, who had been sent to Europe by the college for this purpose, as well as for the purchase of books.

The library was another very strong feature of Trinity College in the early days. This was principally owing to the valuable collection of the Rev. Dr. Jarvis, which was deposited in the college halls for the use of the students. It is stated, in fact, by good authorities, that at this time the library of Trinity College was second only to that of Harvard. The collection of Dr. Jarvis has not, unfortunately, remained in possession of the college, and the library, which had such an unparalleled beginning, has not kept pace with other departments of the institution. It is, however, a useful and valuable reference library, and meets, without any doubt, the general demands of the college. At all events, it has outgrown the rather narrow dimensions of its present store-rooms--for they are little else--and one of the most pressing needs of "Trinity College" is a new library hall. If the library is wanting in new books, it is, on the other hand, rich in the possession of some very rare and valuable old books, and manuscripts--some of which are as follows: A unique collection of English and Irish Theological Pamphlets, 1700-1840; almost a complete collection of Journals of General and Diocesan Conventions; 250 volumes of works on liturgics; 200 volumes of Canon Law; 130 volumes of Greek lexicons; a complete set of the Acta Eruditorum, with other scientific periodical publications; a large collection of the works of eminent astronomers and mathematicians; 180 volumes of medical works, from 1600-1750; a collection of works on Greek and Roman antiquities and epigraphs; a collection of English State papers; a collection of the publications of the U. S. Government; manuscript Books of Hours, illustrated, on vellum, about the year 1450; a good collection of incunabula, *i.e.*, books printed before 1500; the first Greek book printed at Rome--Pindar's several old Ptolemaics, one with the "Admirals' Map." "Tabula Pentingeriana," being the first book from the Oxford Press; two sets of books, each volume with autograph of Washington; and the Letters of Junius, with manuscript corrections by the author.

I have just spoken of the immediate need of a new Library Hall; I may add that a new chapel is almost as badly wanted. The present chapel is, I suppose, large enough and good enough, so far as the mere question of accommodation is concerned, but it is an "upstairs" room, under the one general roof, and not a separate church edifice, as I think it should be in so important an institution as Trinity College.

In speaking of the present needs of the college, it should be frankly stated that "Trinity" has not always received the financial support from the public, and especially from churchmen, that it certainly deserves. It has more than once faced possible--and at one time, at least--imminent dissolution from the want of available funds. This was somewhere in the sixties, and it is not too much to say that Prof. Geo. S. Mallory prevented the closing of Trinity College by his untiring and successful efforts in raising a fund of \$100,000 for the general endowments. Trinity reached her lowest ebb-tide in the number of her students during the war, but this fact redounds to her glory and not to her shame, as she contributed a large quota of her undergraduates, as well as her alumni, to the army. The present condition of affairs at Trinity bespeaks a vigorous health and a steady progress. During the administration of President Smith, which began in 1883, five commodious and beautiful dwellings and two college buildings--Jarvis Hall of Science, and the gymnasium--have been erected on the college grounds, and the num-

ber of students has been more than doubled. Dr. Smith has also established an astronomical observatory, which, while it is not large, is of very simple and practical construction, and can be used by the students without the supervision of an instructor.

There remains the fact, however, that not one-fourth of the originally proposed buildings have been constructed. Is it too much to hope that the magnificent designs submitted by Mr. Burgess will eventually be carried to their completion? It should be mentioned in this connection that the bequests to the college for the current collegiate year amount to something more than \$76,000....

There is an impression in some quarters that Trinity was primarily, and still is, a training school for the Christian ministry. This is wholly false. Trinity College is, and has been from the first, as distinctively an academic institution as Yale or Harvard; more so, in fact, as both of those colleges were founded to prepare men for the ministry. There was for a short time, during the residence of the present Bishop of Connecticut, a quasi-theological school connected with Trinity College. This was wholly owing to the personal attractions and great teaching capacity of Bishop Williams, and on his resigning the presidency, and removal to Middletown, he carried this embryo theological school with him, and it has since developed into the "Berkeley Divinity School." The fact of Trinity's purely academic character is fully attested by her degrees; viz., B.A., B.S., B.L.S., L.H.B., and B.L. There is no B.D. conferred at Trinity. It does not follow from this, however, that Trinity is not a most desirable place for the education of students who intend to enter the ministry. As the long list of bishops and other clergy among the alumni will show, Trinity has given to the Church more than four hundred clergymen, of whom at least twelve have been elevated to the episcopate. This shows a large proportion of clerical graduates, I admit, but that is certainly not a thing to be regretted. Trinity college men have been hardly less conspicuous in the other learned professions, as is evidenced by its long roll of physicians, judges, lawyers, and men eminent in letters and science. The policy of Trinity College can never become very narrow or one-sided, as the alumni have a good representation in the Board of Trustees, which is the governing council of the college. Trinity was one of the first of American colleges to admit the alumni to such a representation--another proof that a broad, progressive spirit has animated this Church college from its very beginning.

THE PRESENT SITE

The present site of the college cannot be excelled in Connecticut for its extensive views, and its natural drainage--a condition so necessary to health, and health is not too dear at any price. This college has been singularly free from fevers and other malignant diseases. Trinity offers the best of inducements to students who desire to live during their undergraduate days as much as possible within the college atmosphere. They are not, to be sure, required to live in college, but the advantage of a college residence is very obvious, especially to those who look back instead of forward to their college days. The fuller one lives the college life, the keener will be the love in after years for "Alma Mater."

Lodgings in Trinity are arranged in suites of three rooms--two bed-rooms and a sitting room. Not more than two students may occupy one suite, each one being thus provided with a private bedroom. The sitting room is used in common. These suites run through the entire building from east to west, thus providing for the greatest possible amount of light and air. Trinity College cannot, therefore, be excelled anywhere, in the commodious, beautiful and healthful quarters she provides for her undergraduates, and for all others who live within her walls. The lecture rooms in Trinity are also unexcelled for comfort and convenience. These are very important features in the undergraduate life, and should be widely known. It might be a little better, I think, if the college buildings were not quite so far removed from the State House which occupies Trinity's former site. But there are compensations, the greatest of which is certainly the almost perfect sanitary character of the dividing ridge, on which the college stands. This, after all, is but one mile from the town libraries, the Watkinson and the

Athenæum, which are now under one roof and are free to the students. These libraries together contain at least 100,000 volumes and abundantly supply, I have no doubt, what may be lacking in the college library. By the dormitory system, which prevails so generally, students are thrown together with utter disregard of the course of study they may be pursuing. It is time enough for differentiation in class when the student enters upon his post-graduate or professional course, whatever it may be.

There are daily Morning and Evening Prayers in the college chapel, conducted by the professors, under the direction of the president. Students are expected, and I believe required, to attend a certain proportion of these services.

UNDERGRADUATE LIFE

Trinity has not lived her life of nearly three-quarters of a century without gathering within her halls and round her walls traditions sweet and precious to every one of her sons, whether in the heyday of careless youth, or the serene quiet of mature manhood. The "Archery Club" is one of the oldest traditions of Trinity. It came into being about the year 1834, and was to the college life of the elder day what base-ball and football are to the college life of the present day. The "Washington College Archers" did not hide their lights, nor their very smart and picturesque uniforms, under a college bushel, but made frequent excursions to the neighboring towns, calling into frequent requisition the full transportable capacity of the "half pony" power boats which in those days plied the river between Hartford and Springfield. The Archers were a military company, modelled somewhat after the Swiss, and were commanded by their own officers, with swords at their belts. So much was this martial aspect emphasized that military men of distinction did not scorn to patronize them, and no less a person than the Governor of the State, the Hon. T. H. Seymour, gave them instructions in "fancy movements." The uniform consisted of a green frock and white trousers, and green turbans with black plumes. They wore black belts and carried long bows of lance-wood and black quivers filled with arrows, and one can well imagine that the "Washington College Archers," thus equipped, may have done very fatal execution among the tender-hearted maidens of Hartford in the year '36--as fatal execution, perhaps, as the less elegant, if more muscular, Trinity College base-ball and foot-ball teams of '96.

The "burning of conic sections," a midnight ceremony which the Sophomore class conducted once a year, is another tradition still green in the memory of the older alumni. The Junior Exhibition is also a thing of the past, and so also, alas! is "Prof. Jim," whose official duties as janitor continued for the long period of fifty years. "Prof. Jim" was born a slave in the town of Yonkers about 1790. Aaron Burr was an intimate friend of "Jim's" master, and he was able to describe the impression that the slayer of Alexander Hamilton made upon his boyish mind. His full name was "James Williams," and during the presidency of the present Bishop of Connecticut, Jim took great delight in saying that the college had "Williams" both at its head and tail. "Jim" was the college's first janitor, taking office with the first president, Bishop Brownell, and quitting office with the class of '73. His duties were to sweep the rooms and ring the bell. In the office of bellringer, "Prof. Jim" has never had a successor, as the practice ended with his retirement from office. The title of "professor," Jim conferred upon himself, and carried it with a seriousness and a dignity which gave it a sort of reality. One of the chief ceremonies of class day was the presentation of a sum of money to Prof. Jim. This always brought forth a speech from the "professor" of the broom and the bell. The substance of these speeches is pretty much a matter of oral tradition, but has all the characteristic marks of his race. I give a few extracts from the professor's annual address: "Gentlemen, you has been very kind to me, an' our communion has been sweet together; but we'r got to take our departure. What will become of you, de Lord knows. Some may go to de gaudy shores of Arabia; some on you to de tropical wilds of Africa. It's your own fault if you ain't fitted to travel to any part of the State. Where'er you go, may de Lord bless yer. Remember, gentlemen, that you are now in the flower of your youth. You are advancing, but I am devancing. O my beloved friends; yer have been instructed on de shores of Trinity College Canvas (campus) and under the canopy of time."

Another unique ceremony on commencement day was--and shall I say "is"--the presentation of the "lemon squeezer". I insert this query for the reason that I have just heard that the fate of the "lemon squeezer" is about to be decided upon by this year's class. Let us hope that the verdict may be for acquittal, and that much good cheer may, for years to come, be "squeezed" out on Trinity class day.

Trinity is one of the four colleges which established the College Union Regatta at Worcester in 1858--the others were Harvard, Yale and Brown--but since the removal of the college to its new home, boating has waned, for the reason, no doubt, that there is no convenient water. But, if Trinity has lost interest in boating, she has gained interest and fame in other athletic sports, base-ball and foot-ball being her strong points. It is difficult for a comparatively small college, where there are few to choose from, to compete with such institutes as Harvard and Yale, where the numbers are very great. Trinity may, therefore, be pardoned her keen joy in 1891 when she defeated Yale at base-ball, with a score of 14 to 7. She has now a good gymnasium which furnishes everything that is required for athletic training.

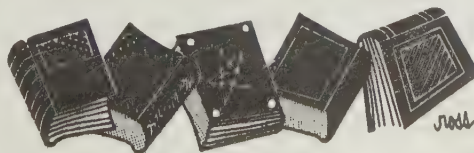
The literary societies have given way in Trinity, as in most other colleges, before the advance of the Greek letter and other secret fraternities. Whether this is for the best or not, I shall not take it upon myself to pronounce. I have, however, a very strong private opinion upon this subject.

SECRET FRATERNITIES

I. K. A., founded 1829. Epsilon Chapter of Delta Psi, established 1850. Phi Kappa Chapter of Alpha Delta Phi, established 1877. Alpha Chi Chapter of Delta Kappa Epsilon, established 1879. Beta Beta Chapter of Psi Upsilon, established 1880. Connecticut Alpha Chapter of Sigma Alpha Epsilon, established 1892. Tau Alpha Chapter of Phi Gamma Delta, established 1893.

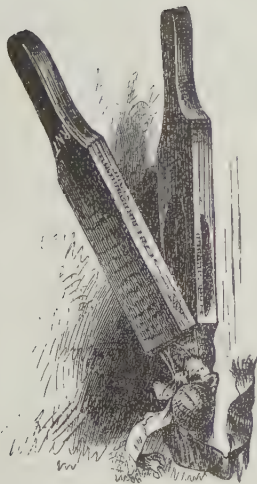
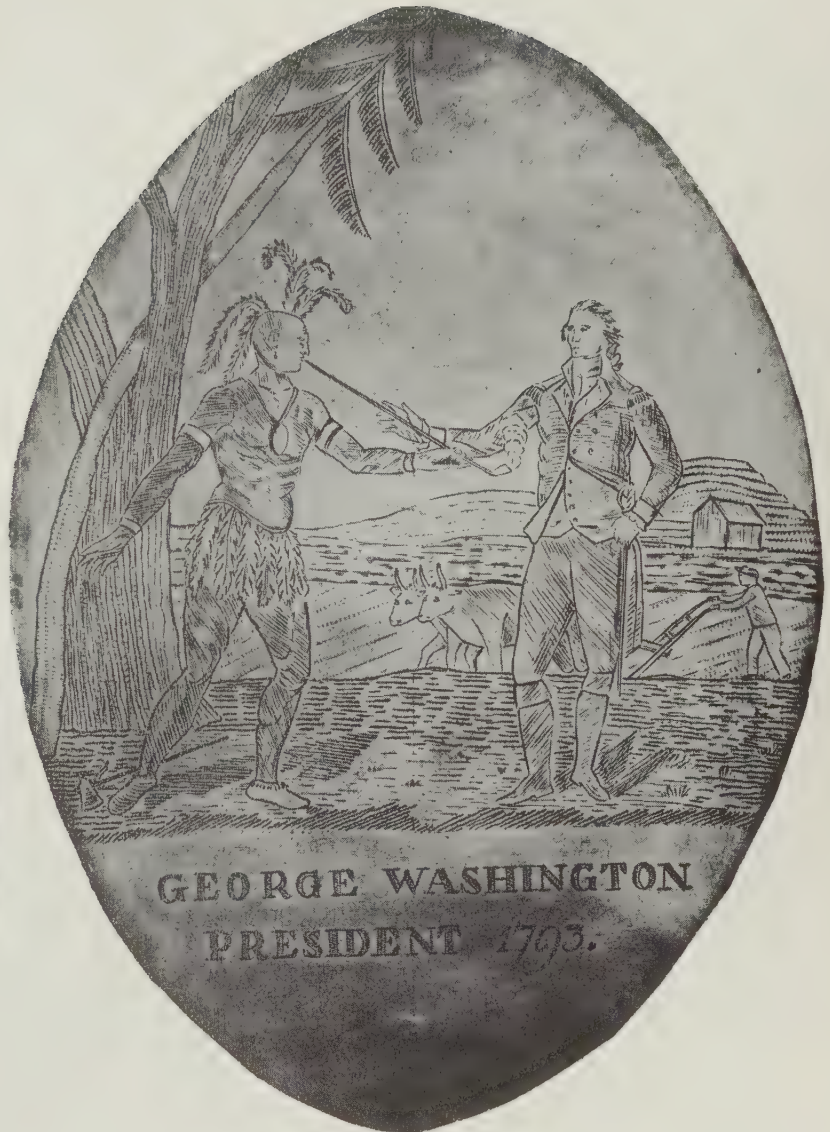
The "Phi Beta Kappa" (founded at William and Mary, 1776) has a chapter at Trinity, and is the only Greek-letter society in America, so far as I know, which carries with its membership scholastic distinction. Secret and Greek-letter fraternities have long been a prominent element in the social life of Trinity College. Four of these fraternities have substantial club houses of their own, which provide the usual accommodations of social clubs. A new Greek-letter fraternity, the Alpha Chi Rho, has very recently been founded at Trinity. This fraternity has just put forth a "manual," in which it appears that the object of the fraternity is, to a certain degree, religious, as well as social. This, of course, will differentiate it from all other fraternities. It cannot, in fact, become a secret society in the ordinary sense, as those societies are, in reality, college clubs, founded upon, and held together by, social affinity, rather than by ethical or religious pledges. The object of the Alpha Chi Rho is, undoubtedly, of the highest character, and it remains to be seen whether it is practicable under the form of a Greek-letter fraternity.

Trinity College seems to be exceptionally free from "fads" of any sort--educational or athletic, and there is an air of sanity about the institution which is very refreshing. It has a well-equipped gymnasium, and gives every encouragement to athletic sports. It opens wide its doors to physics, but does not close them to metaphysics. It holds to the training in the vernacular and the modern languages. In a word, Trinity College offers to-day ample advantages and ample opportunities to every young man seeking to prepare and to perfect himself for the high duties and the thorough success of a noble life. No young Churchman seeking classical or scientific attainments can do better than to enrol himself as a member of Trinity College.





"PROF. JIM."



THE LEMON SQUEEZER.

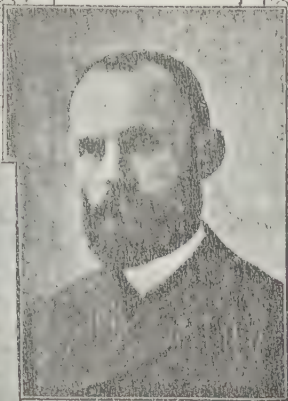
INDIAN PEACE MEDAL, 1793. Oval engraved silver medal, 123 x 180 mm. **OBVERSE:** In the foreground, to the right, a full-length figure of George Washington in the uniform of a General, his left hand resting on his sword, and his right hand extended toward an Indian who is smoking a pipe of peace; the Indian's headdress comprises five ostrich plumes, an oval medal is on his breast, and his tomahawk is on the ground at his right foot, having been dropped from his right hand. Behind him is a large tree, only the trunk of which is visible and through the fork of which an evergreen tree grows, having seven branches; in the background a man plowing with a yoke of oxen, and in the distance, low hills and a house; in the exergue, "GEORGE WASHINGTON PRESIDENT, 1793" in two lines. **REVERSE:** blank, except for the stamped initials "J.R." in a small punch mark; the initials being those of Joseph Richardson, Jr., Philadelphia silversmith.



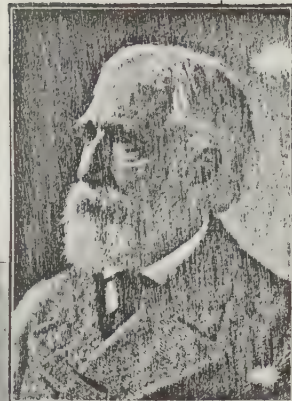
TRINITY COLLEGE IN 1896.



WILLIAM HAMMERSLEY L.L.D.
LECTURER.



REV. JOHN J. MCCOOK.



CHARLES DUDLEY WARNER, D.C.L.L.D.
LECTURER.



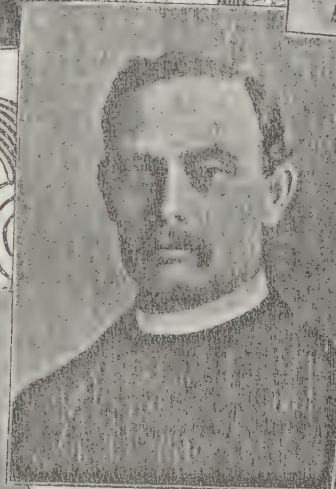
SAMUEL HART D.D.



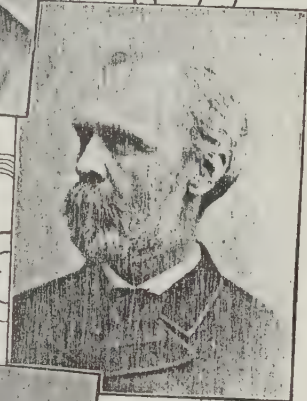
REV. FLOVEL S. LUTHER



WM. LISLEHARD ROBB, Ph.D.



GEORGE WILLIAMSON SMITH D.D. PRESIDENT



CHARLES F. JOHNSON, M.A.



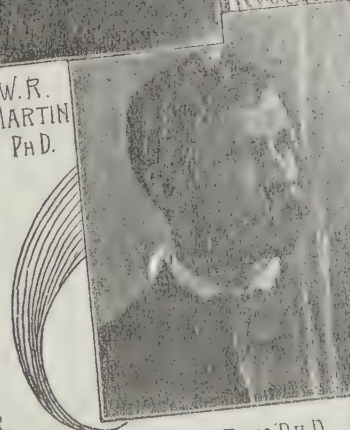
W.R.
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Ph.D.



REV.
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WILLIAM DENNISON MORGAN, M.D. LECTURER.



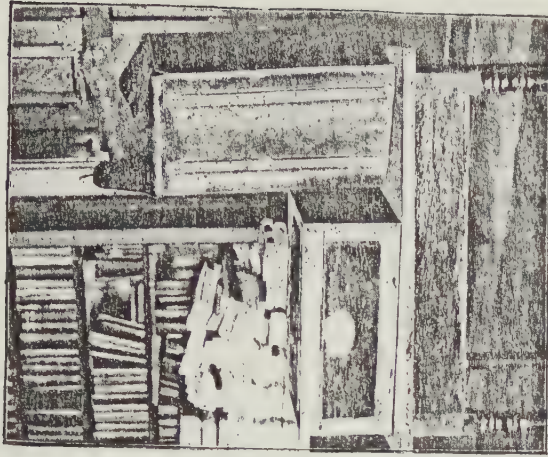
ROBERT BAIRD RIGGS Ph.D.



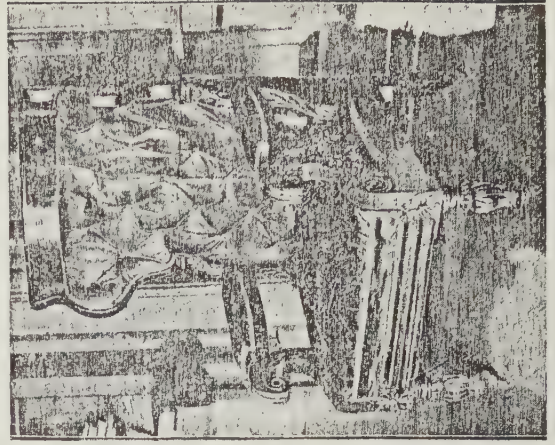
REV. HENRY FERGUSON.



CHARLES C. BEACH M.D. LECTURER.



LA FAYETTE'S CAMP DESK AND CASE.



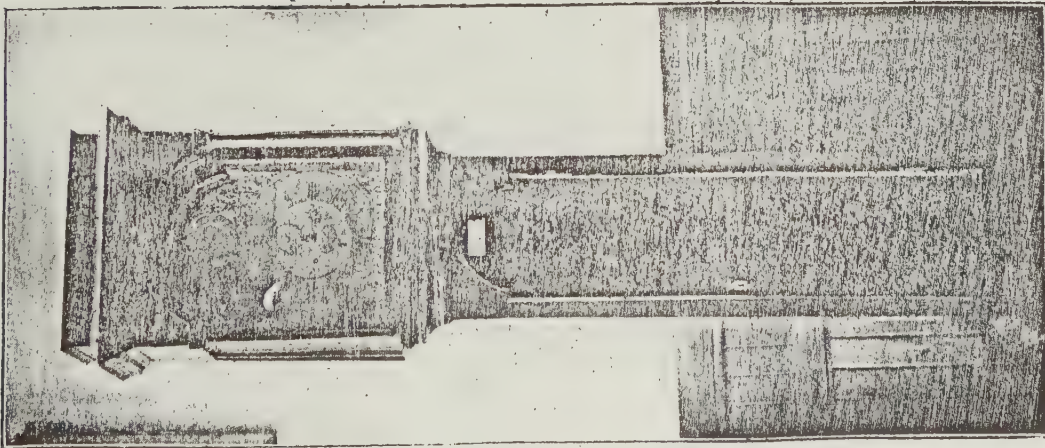
PRESIDENT'S CHAIR.

CONFERRARIO

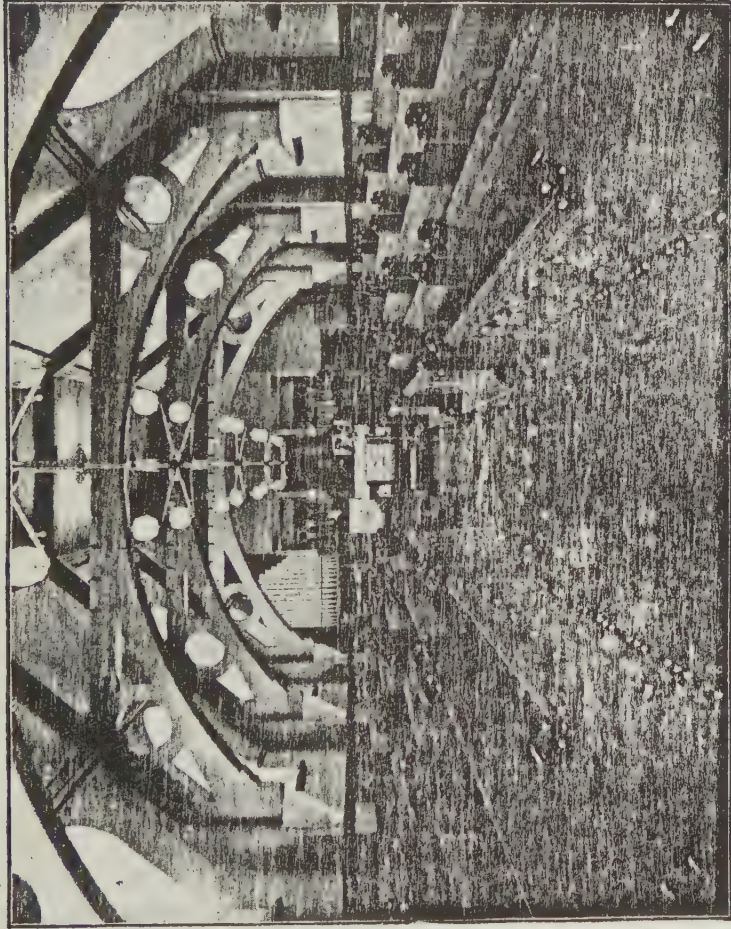
 BY THE
CLASS OF '03,
 TRINITY COLLEGE, JULY 25, 1853.

ORDER OF PROCESSION.

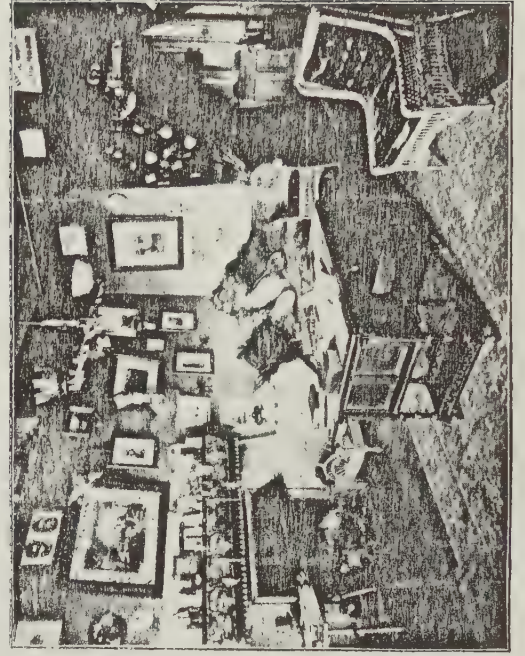
GRAND MARSHAL
COBB.
 ORATOR. POET.
Conics Pomp-endus
 IN
FERETRO.
 DIRECTRIX OF MUSIC.
 Discipuli deplorantes desolantesque in larti-
 mas solui.
JUNIOR CAVILERY,
 BY
 FREEMEN INFANTRY.
 THEOLOGICAL DEPARTMENT.
 Bringing up the Gaians and other Great Gens of the Church.
 O. TALLAN
 "0-1, 0-1, 0-1, 0-1, 0-1, 0-1,
 0-1, 0-1, 0-1, 0-1, 0-1,
 0-1, 0-1, 0-1, 0-1,
 0-1.
 *Under Agnes-ately approved.



BISHOP SEABURY CLOCK.



TRINITY COLLEGE CHAPEL.



STUDENTS' ROOMS.

Reprinted by the Archivist of the Diocese of Connecticut
from The Churchman, May 9, 1896, pages 635-644.



THE STATE CAPITOL AND SOLDIERS' MEMORIAL ARCH.

Former site of Trinity College.

DOCUMENTARY HISTORY

OF

The Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA.

CONTAINING NUMEROUS HITHERTO UNPUBLISHED DOCUMENTS
CONCERNING THE CHURCH IN

CONNECTICUT.

VOL. II.

FRANCIS L. HAWKS, D. D. LL. D.,
WILLIAM STEVENS PERRY, A. M.,
EDITORS.

New York:
JAMES POTT, PUBLISHER,
NO. 5, COOPER UNION, FOURTH AVENUE.

—
1864.

CONNECTICUT.

[*Rev. Mr. Winslow to the Secretary.*]

Stratford, January 2d, 1760.

Reverend Sir :

Since the last occasion I had of paying my duty to the venerable Society and you ; through the good hands of God upon us, so fortunate a series of successes has attended our important enterprises on this continent, as has even exceeded our utmost hopes, and gives a prospect of such a security to the future happiness of these colonies, as that only our ingratitude to heaven can remove it from us. On these glorious events, as well as other successes granted to his Majesty's arms and those of his illustrious allies in Europe, I beg leave to congratulate you. I am confident, sir, I may assure you, that the Clergy of the Church of England in the Society's service in this Colony have not been wanting in their duty, to improve this happy occasion to impress upon the minds of the people of their respective charges, a sense of gratitude to Almighty God for these distinguishing vouchers of his providence, and also a sense of that duty, loyalty and affection they owe to his Majesty and the government at home, for that more than paternal care which has been taken of us.

I have the pleasure still to confirm my former accounts of the steady adherence of the people of my particular charge to the worship and means of religion supported among them by the Society's bounty ; of their being at peace among themselves ; of conducting with discretion and charity towards others, and towards some among us who are well known to be the most crafty

Entered according to Act of Congress, in the year 1863, by

JAMES POTT,

in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

and powerful adversaries to the growth and establishment of the Church in the Colony, and who, with their adherents, are restlessly preaching to obstruct this ; especially by their endeavours to exclude from places of honour and trust those persons of the profession of the Church, whose capacities and condition entitle them to be thus distinguished, at least equally with their neighbours : but happily those artifices have no effect, as the gentlemen of our communion are wise enough to disregard them, and do not think it best to contend about such disadvantages, under the present circumstances. By this means we enjoy a peace which, in the disquieted state the dissenters are now in, rather moves their envy.

Formerly, Sir, it was their pretence, that they had few disturbances but what were occasioned by introducing the Church worship among them. However groundless any such suggestions even then were, the Church is entirely unconcerned in the disputes they are now engaged in, which, from the nature of the grounds of them, and from the parties concerned in them, are likely to prove more general, and to produce as great confusions, as have been known among them. The consociated ministers of this Colony, in their several counties, by virtue of their platform, (confirmed by act of the government,) which they look upon as their religious establishment, claim a negative on all ordinations and other proceedings of the several meetings or societies. This power, in a late remarkable ordination at Wallingford, has not been submitted to, and is warmly opposed, too, by some of the brethren not acting in the ordination : upon which Council after Council has set, and proceeded to what they term a sentence of non-communication against the teacher and society of Wallingford, and those concerned in ordaining them. These, on the other hand, as stiffly contend that they have not acted inconsistent with their constitution, which they look upon to be *Congregational*, and to allow each society (i. e. congregation,) the right of church-government and discipline within itself : and that councils, consociations, and the like, are of no further regard than as advisory : and so they persist to justify what they have done, and condemn the proceedings of the others as arbitrary and unconstitutional.

This is in sum, (to omit many circumstances not worth trou-

ling you with, which have added fuel to the flames,) the ground of the present contention among the dissenters here, and which is now from the press, and, by other methods, agitating, with unusual vehemence, among the teachers, and producing not less animosities among the people ; it is not improbable these disputes among some of the more thinking part of the people, who find themselves entirely unhinged ; (and, if they have any religious constitution, are at a loss to find out what it is,) may have the happy effect to overcome their prejudices against the Church, and open their eyes to see where they may obtain the security they want ; a security against the too prevailing infection of Arianism and Pelagianism, on the one hand, and enthusiasm on the other ; and a security for instruction in the pure and uncorrupt doctrines of the Gospel, and edification in a method of worship adapted, through the whole structure of it, for every advancement in true and real piety.

At Wallingford, which is the chief seat of these controversies, I am frequently requested to officiate to the Church people there, who are composed of a very considerable number of substantial persons, and who I observe to conduct with such prudence as to gain the love of both parties ; and although they have not hitherto gained any great accessions from either, yet I think it must happen, when the present heat of the temper of these parties comes to subside, that many of them will settle themselves in the Church. Whatever advantages in favor of the Church are to be made from this disturbed state of religion among the dissenters, I hope our Clergy, and the people of our communion will be enabled to manage with such prudence, as to keep ourselves from being unnecessarily entangled in their disputes.

It was in my mind to have sent over to you some of the pamphlets that have been published on this occasion ; but as my worthy predecessor, Dr. Johnson, (who has been obliged to retire here this winter, on account of the small pox in New York,) tells me he has collected the chief that have been written, and transmitted them to his grace of Canterbury, I thought it might be giving you unnecessary trouble.

I have been insensibly led to a length which I believe you will think tedious. After, therefore, acquainting you that I have in the last six months baptized twelve infants, and that the pres-

ent number of our communicants amounts to upwards of an hundred and twenty—begging leave also to advise that I have this day drawn on the Treasurer for the half year's salary allowed to this Mission, ending Christmas past—I subscribe myself, with much respect, Rev'd Sir,

The Society's and Your

Faithful and Obedient Servant,

EDWARD WINSLOW.

Rev. Dr. BEARCROFT.

[*Rev. Mr. Palmer to the Secretary—Extract.*]

New Milford, Aug. 5th, 1760.

Reverend Sir :

— And as to the persecutions, &c. I have, according to the Society's desire, sent over an account thereof in the inclosed papers. At the adjourned Superior Court, (referred to in the copy certified by Gilkin, clerk of said Court) the plaintiffs obtained a judgment against me for fifteen pounds lawful money, damages and cost of Courts ; from which both they and I *reviewed* [appealed] to the Court where the decisive judgment upon the case was given, as per said copy ; and that I did not appear there to prosecute my said review may perhaps seem strange to the Society, till they know the reason of it, which was because, in the interval of the Courts, the plaintiffs and I settled the business in a public town meeting, and mutually agreed to withdraw our said reviews [appeals,] and to proceed no further in the law. I was to answer the judgment of the Court, and they to wait until the first day of September next then coming, as 'tis expressed in the copy taken from the Cornwall records, tested by John Patterson, town-clerk : that is, they were not to take out execution against me before then, when I was, according to agreement, to pay them the money. But they, not at all regarding this agreement, fraudulently appeared to prosecute their review, and so put me to the cost of that Court ; and, as if that was not enough, they sought for an execution against me, and obtained it twelve days sooner than was agreed upon between us at said town meeting, as will appear by comparing the copies which I have sent : which

execution they instantly put into the hands of the officer who stood ready to receive it, and without delay came and levied it upon me, when I thought of no disturbance from that quarter. The officer's fees were two Spanish dollars, and the execution six shillings, lawful money.

Here I would observe, that it was in pursuance of the advice of my attorney, (who was by profession a Churchman) that I entered into the above agreement. He told me that, considering the prejudice of the Court, and their being judges in their own case, though they had neither law nor reason on their side, if I proceeded I must not expect a more favorable judgment than had been given, and would only have cost added to cost.

A copy of the covenant upon which their prosecution of me was founded, and which they say was broken by my leaving them, I have thought needful to send, that the whole affair might be rightly understood ; which is all the covenant and agreement I entered into with that people, before I became a teacher among them, and in which all the salary and settlement that I was to have from them is specified and expressed : and there are no other records or writings between us relating to that affair. This I have observed, lest the Society should imagine that the fifty pounds at my request granted to be added (as it is expressed in the covenant) to my settlement, did relate to something not mentioned in said covenant : which fifty pounds was requested and allowed in consideration of its being a frontier town, and exposed to danger in time of war, which happened soon after I settled there, when we kept a garrison, and had frequent alarms. And in an infant plantation, twenty miles distant from any old settled town, nearer than which no provisions were to be had for my family's support for the three first years I dwelt among them, and which were obtained at a great expense. Every thing being new there, the people were scarcely able, at first, to raise provisions for their own families ; and for their ease in paying my salary, the General Assembly granted a tax of five pence per acre upon the lands of the non-residents, who were many of them rich, which continued, I think, for five years ; after which they were able themselves to pay my salary, and are still a prosperous people ; amongst whom I could have been well supported, and

have lived peaceably to this day, could I have had peace in my own conscience.

Thus I have given a genuine account of the matter, which I doubt not will be fully satisfactory to the Society, with whom I leave it. I should sooner have sent it to them, had I not met with a disappointment in getting a copy of the judgment, the records from which it has been taken being fifty miles distant from the place of my residence; to which I made one journey on purpose for it, but could not obtain it by reason of the absence of the clerk; and so I waited till I had an opportunity of getting it without any further expense but the cost of the copy: after which I performed a journey of fifty miles to the notary public, &c. &c.

— Since I have been in the mission, the Church here has greatly increased. It is now in a good state, and is continually increasing: for, beside the three congregations to which at first I was particularly appointed, I have three more, viz: at Roxbury, Cornwall and Judea. The two last consist of fifteen families each, and there are subscriptions raising for the building a Church in Kent, (which they design to forward as fast as they can,) at a place convenient for about fifty families to meet, from several different towns. These are all in Litchfield county, and since April 16, 1758, I have baptized an hundred and twenty-two children.

— The obligations that we on this side of the seas are under to the Society, for their generous and truly Christian charity in sending their missionaries amongst us, and granting them salaries in order that the Gospel of our Lord Jesus Christ (by an orthodox Clergy,) might almost freely be preached to the poor, cannot be sufficiently acknowledged: which charity, in my opinion, might be better dispersed than it is, had the Society a right understanding of our situation, and of the circumstances of their missions here. Sure I am, that the people belonging to some of them are well able, of themselves, to give their ministers a generous support: for, far poorer societies of the dissenters maintain their teachers with ease. And why should those of the Church of England here, that are rich, be benefitted by, and made partakers of, the charitable benefactions of some poor people in Eng-

land? I must confess I see no reason for it, nor justice in it; and I am persuaded if they knew exactly how things are amongst us, they would think that no longer a duty which now they do upon religious motives and principles. I believe we have many amongst us, of the Church, who pay not a crown sterling a year to their ministers, yet are better able to pay ten pounds, than many of the Society's good and pious benefactors at home are able to contribute a crown, which to me appears both unreasonable and unjust.

I am, therefore, humbly of the opinion, (not that I would make so bold as to prescribe) that the Society would do well to demand of their missionaries an account of the circumstances and abilities of their respective missions, and what money they annually receive from them, that so they might know how the better to proportion their charities: which, no doubt, would greatly contribute, not only to the credit of the Church, but put a stop to the clamorous complaints that have been so frequently made by dissenters at home and here, &c. which, for my part, I must confess that I don't think have been altogether without cause; though I know that here the malice of many against the Church is such, that they would scarcely stick at any thing that should bring an odium upon it.

I could mention one or two of the Society's missionaries who receive no more than about £10 sterling a year from their people, who are able enough to pay £60; and others who receive from their people no ways in proportion to their abilities, which their ministers, being enabled from the Society to live without, indulge them in, which is an error that needs to be corrected, and which I persuade myself will be done.

I hope the Society will pardon me for this long epistle, and if they shall look upon any thing that I have said in it as impatient, my sincerity will atone for the weakness of my judgment, who am, in all respects,

Sir, your's and their most dutiful and

Humble, faithful and obed't servant,

SOLOMON PALMER.

New-Milford, Aug. 5th, A. D. 1760.

The cost of Court and damages,	£21 10s 7d
Execution and Officer's fees,	13 6
And of my own cost in feeing my attorneys, and waiting upon the Courts, I kept no account, and therefore am not able to tell; but am pretty certain it will not be less than	4 10 0
	£26 14 1

All which is what we call lawful money, which we reckon as silver, after the rate of six shillings per ounce.

SOLOMON PALMER.

P. S. I continued a teacher at Cornwall, in the Dissenting way, fourteen years, and when I settled there twenty-eight shillings of our money would buy but an ounce of silver, and after this rate they paid me the money which I received from them.

[*Ben. Mr. Palmer to the Secretary.*]

Connecticut Colony, Sept. 2d, A. D. 1760.

Reverend Sir :

Those bodily difficulties which I have mentioned in several of my last letters still remain with me, and are very grievous to me, which render me unable to perform the duties of this so extensive and laborious a mission, and any longer of answering the good designs of the venerable Society in putting me into it. I have hitherto, according to my abilities, and that measure of grace God hath given me, been faithful in their service, and beyond expectation successful, having now four good timber Churches, subscriptions for another, and two in private houses : and, as I am able, ministering to all on Sundays, and occasionally on other days ; though lately not so frequently as in time past, by reason of those disorders which so constantly attend me, and are much provoked by riding—which my physician advises me to forbear, if I would ever obtain a cure ; in consideration of which, and for my cure, the Church-people belonging to the towns of New Milford, Sharon and Woodbury have consented that I should omit my duty to them the four ensuing months ;

and have, for said term, hired a young gentleman to read service for them, who designs the next spring to come home for Holy Orders, with a view to become a teacher in those places, if the Society shall think fit to divide this mission ; which I am persuaded would be a happy expedient to advance the interest of Religion and the Church of England in these parts, there being no other place that I know of where there seems to be so promising a prospect of promoting these real and good purposes.

I would beg leave to renew my request to the venerable board, of a folio Bible and Common Prayer Book for the Church of Litchfield, which is made up of a body of religious, sober, and orderly people, steady in their principles, and constant in their attendance upon the public worship and service of the Church : as also of some smaller Prayer Books, and some pious tracts for the use and benefit of the Church people in general of this Mission ; where they are much needed, and not to be purchased for money. And, sir, I would once more beg the favor of being advised by a line when my annual salary commences, that I may make no mistake in drawing for it : and if any I have heretofore made, (though I am conscious of none,) I hope it will be pardoned and overlooked ; and I would give notice, that I have drawn for £15 sterling, by a bill which I have sold to Mr. Reuben Boothe, dated Sept. 2d, 1760.

I have, according to the Society's desire, long since sent over a definite and particular account of a certain process against me in the civil law, by the people to whom, before my conformity, I stood in the relation of a teacher in the dissenting way, for breach of covenant with them, which I hope they have received, and to their satisfaction. But if any thing remains as a difficulty with that venerable body about that matter, if they will be pleased to let me know in what particular, I will endeavour to give them satisfaction. This, Sir, I have said from some information I have lately had of a letter from our agent, Mr. Ingersoll, to his honorable our Governour about this affair, who was one of the plaintiff's attorneys in the case, and who well understood it, however he has represented it at home. But as the report goes here, (though the contents of his letter are not certainly known to any of our party) very falsely and extremely different from the true state of the case ; and, to make it appear that the action, &c. was found-

ed upon my leaving them, or for breach of covenant with them, which, by my writing to the Society, was the thing I intended they should understand, and which I suppose they did, I take leave to transcribe part of the summons, a copy of which I have by me.

“To the Sheriff of the County of Litchfield, his deputy, or to any of the Constables of the town of Cornwall, within said County, greeting: In his Majesty’s name, you are commanded to summon Solomon Palmer, of Cornwall, aforesaid, to appear before the County Court to be held at Litchfield, in and for the County of Litchfield, on the fourth Tuesday of April next, then and there to answer unto John Young, one of the principal inhabitants of the town of Cornwall, aforesaid, and to the rest of the inhabitants of said town, in a plea of a covenant broken, &c. &c.”

Which covenant here referred to, (if it may be said to be a covenant,) I sent a copy of to the Society, and which is *all* the covenant writing or agreement that was ever entered into or mutually agreed on between us; neither was the judgment of Court relative to, or grounded upon, any thing else: and if any other thing has been said or insinuated by their said agent, it has been false, as can be made to appear.

I am, Rev. sir, your and the Society’s

Most obliged, dutiful and obedient servant,

SOLOMON PALMER.

[*Rev. Mr. Palmer to the Secretary.*]

Litchfield, March the 2nd, A. D. 1761.

Reverend Sir:

— And as to the persecutions, &c. already transmitted, and those which I now send, the cause of it will clearly appear, so that the Society can no longer be at any loss about it. The right to land that I became entitled to, on my being settled a teacher to the dissenting congregation at Cornwall, was given and granted by the government, as an encouragement to the *first minister*, that should so far deny himself as to settle amongst a poor people in such a distant, uncultivated wilderness: of which, after

some years labour among them, I, in common with the rest of the proprietors, obtained a patent; and neither, by the said grant or patent, was I liable to any forfeiture, damage or deprivation upon any account whatsoever. By my settling among them as a teacher, I, by act of the assembly, became a proprietor, in common with the other proprietors, and the same patent was, and is absolute and unconditional; so that even the power that gave it could not legally, and I am sure not justly, reassume it or require damages; for so great was the expense, fatigue and hardship that I endured for the three first years, that I would not suffer them again for the whole township. I continued with that people, before and after my settling among them, fifteen years, till I had spent an estate of my own of more value than the right of land &c., and till the people had got through all the difficulties of settling a new town, and they and I began to live pretty well. By reason of the great expense the first settlers were put to, most of them run clear out (which is commonly the case with those that settle new towns) and were obliged to quit their professions and leave the town, though they came with pretty good advantages; and had I not an estate of my own to spend, for all that they did or could have done for me, I must have suffered the same fate. And yet, when I left them, nothing but prosecution and damages would satisfy them: when a few [years] before, a minister in a neighbouring town, settled a year before I was, and under the same circumstances, was dismissed by a regular Council for the immoderate use of inebriating liquors; and another, about two years after, for lasciviousness; and yet concerning them, there was no prosecution nor damages required: and had there been, it would have been both illegal and cruel, for they had well merited their lands: but conformity being, in the opinion of the dissenters, a greater crime than those enormities, and a more notorious breach of covenant, it was necessary that some special mark of *disgrace* must be put upon such as conform, and some signal punishment inflicted: prosecution must be made, and the civil law must bend and truckle to serve a turn.

My title to the lands, &c. was never disputed, and concerning them I have never been molested. For the use of the *ministry* I lay no claim to them, neither have I since my conformity reaped any benefit from them: and respecting the expenses I was put

to, I am not able exactly to compute them, neither can I give a better account than I did in my former writing. The damage and the cost of Courts is to be seen in the copy of the judgment, &c. which said lawsuit and costs happening soon after I had been at great expense in prosecuting my voyage to England, and without any income for twelve months, put me to a great deal of trouble and difficulty, not only in procuring the money, but to maintain my family which was then and is now numerous, which otherwise I could well enough have done: and, to add to my distress and make my case still more difficult, the rates of the Church people at Cornwall were withheld from me, and went to the support of their minister, to the amount of £64 15s 3d, proclamation money. And no relief could be obtained till, at my request, the Society was pleased to confine my mission chiefly to Litchfield County, though in order to it £11 proclamation money was spent in the law, and they were under my pastoral care, and to whom I ministered four times a year on Sundays, and frequently preached lectures to them. —

Rev. Sir, &c. &c.

SOLOMON PALMER.

[*Rev. Mr. Dibbles to the Secretary—Extract.*]

Stamford, in Connecticut, March 25, 1761.

Rev. Sir,

— In compliance with repeated requests, I preached on Tuesday the 9th of December last, to the destitute people at Westchester, to a very considerable congregation. The evening following I paid my respects to the worthy, good Mr. St. George Talbot, who appears to be a gentleman of great piety, zeal and charity; and he desired me to mention to the honorable Society the very grateful sense he has of the late unexpected honour done him, in being admitted a member of the venerable Society. His principal concern, in the decline of life, is to promote the interests of true religion, the Church of Christ Militant, until it shall please God to translate him to the Church Triumphant: and he desired me to intimate, that besides the benefaction to the Church at Rye, of which Mr. Wetmore gave advice, he hath also given six hundred pounds, New York money, for the encouragement of religion

among the poor people of North Castle, ratified the 6th of June, 1759, delivered into the hands of Col. McDonald, Jonathan Ogden, Caleb Fowler, and Charles Hoit, by the approbation of the late Mr. Wetmore: and security given to the Church at Flushing, Long Island, in Mr. Seabury the younger's mission, in hopes of reviving a spirit of true primitive Christianity. He hath also given the like benefaction, made over the 5th of November last, security given by Mr. John Aspinwall and Capt. Greenall. And having laid before him the many frowns of Providence and discouragements which the Church of Stamford hath of late years been under, he freely engaged to bestow the like noble benefaction upon my Church, and, with the divine leave, proposes to make us a visit at Whitsuntide to confirm the same. The whole of the forementioned benefactions he proposes finally to improve after his and his house-keeper's decease, as he shall direct in his last will and testament, or otherwise, as the venerable board shall in their great wisdom judge proper, and most conducive to the best interests of the respective Churches.

I preached at Salem, in the upper district, on Sunday the 22d of Feby. last, to a very large congregation; and the poor people scattered about in the wilderness are, I am informed, concerting measures to build a small Church, as a private house will seldom contain the people that resort to Church when I preach among them, which is as often as the duties of my extensive mission will admit. The Church of Stamford now mainly consists of young families, the greater part of those heads of families which composed the Church, when I entered into their service, are removed by death, and the most of them in the prime of life: the present number of heads of families in Stamford, professors of the Church is about 112. I baptized the last half year about 30 infants, 3 adults; 2 added to the Holy Communion.

When the honourable Society shall please in their goodness to send me any books to distribute, I desire they may consist principally of Bibles, and Common Prayer-books, and Catechisms, as they are most wanted, sundry poor families to my knowledge, not having a Bible in their houses; those which have been heretofore sent me having long since been distributed. —

I am, Rev. Sir, &c. &c.

EBENEZER DIBBLEE.

[*Rev. Mr. Leaming to the Secretary.*]

Norwalk, March 20th, 1762.

Rev. Sir :

In the preceding half year I have baptized thirty white and two black children, and one adult negro, after proper instruction. The glebe house is enlarged and repaired, a neat church, built of wood, completely finished, and a bell hung on it weighing 600 lbs. partly at my own charge, and partly by the liberal contribution of the parish.

The Church of England gains credit among the dissenters, with whom we live in peace ; and many of the best sort join us, and some that are not able to purchase Praye-books. Mr. Fowle, my predecessor, sold the library belonging to the Mission, and put the money in his own pocket.

When I was in England you desired me, if I saw any thing the dissenters would find fault with, to acquaint you with it. In the abstract, published Fel'y, 1760, Mr. Brown, Schoolmaster at Second River, has £50 set to him, and £30 to me : whereas, his should have been ten, and mine £50, as you may see in the letter sent to me when I was appointed to this Mission. The accounts published to the world with this mistake will be used to the disadvantage of the Society, in supposing them to pay £20 more than they really do. I have drawn in favor of Mr. Samuel Fame for Twenty-five Pounds Sterling.

I am, Sir, your

Faithful and obliged friend and
Humble Servant,

JEREM' H LEAMING.

P. S. Messrs. Davis, Andrews and Bayley are safe arrived, though I have not seen them.

[*Rev. Mr. Scovill to the Secretary—Extract.*]

Waterbury, March 26th, 1761.

Rev. Sir :

— My parishioners in Waterbury are now engaged in finishing the galleries in our Church, which they have almost ac-

complished. We expect, by this, it will be sufficient to contain us with convenience for several years to come, which before it was not. There have been several conformities since my last letter.

I have rode out and officiated several times at vacant parishes ; once at Guilford, and twice at Middletown, since the Rev. Mr. Camp left it. At the beginning of last winter I preached a sermon at the opening of a church they have erected at Cheshire ; also have elected a Vestry, chose a Clerk and Church Wardens : since which they have met together on Sundays, and read prayers and sermons. This is one of the places, with Wallingford, that has agreed with Mr. Andrews, the bearer, who comes recommended to his Lordship, the Bishop of London, and the venerable Society.

I am, Rev. Sir, &c. &c.,

JAMES SCOVILL.

[The following is an account of the usage of the Presbyterians towards the Church of England professors in Cornwall, written by the desire of the Rev. Solomon Palmer :]

In the year 1754, after Mr. Palmer went for orders, the Presbyterians stated in their meeting, that if the Church people would not act with them, that for the time to come they should not pay any rates . . . towards their minister, which proposal they did comply with, and the Presbyterians settled a minister, and immediately assessed the Church people for their rates, and obliged them to pay them before Mr. Palmer's return home ; and after his return they made their rate as a *town* rate, and took out thereof to pay their minister, and thereby kept themselves free from the Statute made for the relief of the Church of England in this colony, and used all the artifice to make them pay rates to their minister, that they could, until they took from the Church people the sum of £64 15s 8d, proclamation money, to pay their minister, and the Church people expended £11 in the law, before they could get any relief, or be released from paying the Presbyterian minister. And the Presbyterians brought an action for damages against Mr. Palmer for conforming himself to

the Church of England, and recovered £15 damages and their costs against him. All the above facts appear by record, but would be too large to enclose in this paper, and burdensome to send with the same.

Dated at Cornwall, April 2d, 1761.

Examined by us the subscribers, being evidences. *Sam'l Dean, Wm. Tanner, Ethan Allen, Elihu Allen, Herman Allen.*

[*Rev. Mr. Beach to the Secretary—Extract.*]

Reading in Connecticut, April 6th, 1761.

Rev. Sir :

My painful and weak state of body admonishes me that although this may not be the last time of my writing, yet the last cannot be far off: therefore I take this opportunity to return my humble and hearty thanks to the venerable Society for the charitable support they have given me for twenty-nine years, in which time I have faithfully, though weakly and very imperfectly, endeavoured to propagate true religion; and I think I have not been unsuccessful, for the number of the professors of the Church of England in these parts, in this space of time, is increased more than from one to ten, and, what is of much greater importance, their conduct for the most part, is a credit to their profession, and they are constant and devout attendants on the worship of God, according to the Church. Indeed, were it not for the venerable Society's charity, I know not what would become of many thousands in these parts who have so great a love and esteem of our Church, and so great an aversion to the Independent methods; yet, if they were deprived of that which they admire, they never would join with the others: nay, the venerable Society's charity to us has proved no small advantage to the Independents, for they who live near to the Church of England acquire juster notions of religion, and become more regular in their worship.

I am, Rev. Sir, &c. &c.

JOHN BEACH.

[*Rev. Mr. Leaming to the Secretary.*]

Norwalk, April 7th, 1761.

Rev. and dear Doctor :

In the preceding half year I have baptized 19 white and 6 black children, and one negro adult, after proper instruction.

I have drawn a bill upon the Treasurer for £25 sterling in favour of Mr. Tho's Davis, a young man who is now going home for Holy Orders, whose testimonials I should have gladly signed if they had come to hand.

The people of this parish have completely finished their Church, and purchased a good bell of 600 lbs. weight: they give constant attendance upon public worship, and appear to do it from a sense of duty, by their behaviour in the House of God. I have told the Society that I have taken care of Ridgefield, 16 miles from this place; the number of heads of families there is 87, who intrust the Society to allow them a Mission of £20 per annum, and they will bind themselves to raise an addition sufficient to support a Missionary, if the Society think proper to do so. I shall gladly relinquish the Ministerial rates of that parish which now belong to me, as it will advance the Church of Christ: I hope and beg it may be done. I am fully persuaded that the Society, if they knew the religious state of this government, would be of opinion, that there is no part where Missionaries might do more good than here, for the division of those which do not join in our Communion is very great. Some run wild with enthusiasm, while others, to avoid that extreme, run into another as bad or worse; the young men that are the bearers of this can give you a more particular account.

I am, Rev. Sir, &c. &c.

JEREMIAH LEAMING.

[*Rev. Mr. Newton to the Secretary—Extract.*]

Ripton in Connecticut, N. England, April, 11th, 1761.

Rev. Sir :

— I take this opportunity by Mr. Andrews to acquaint the Society with the state of my parish as contained in my letter

of December 26th 1760, that, notwithstanding many difficulties, the Church daily gains ground, and our Liturgy is more favorably received by many than it has been for years past; that several persons, from a real esteem of it, have come to Church and to our Communion, that the Church is crowded, that we are building galleries to accommodate the people. True religion and virtue I hope, through the blessing of God, increase among us.

Most Obedient, &c. &c.

CHRISTOPHER NEWTON.

[*Rev. Mr. Peters to the Secretary—Extract.*]

Hebron, in Connecticut; April 13, 1761.

Rev. Sir :

— I cannot but think it will be very agreeable to you and the Society's pious intentions, to hear that the Church of England increases in America. This account I have the joy to write : the people belonging to the Church at Hebron seem religiously attentive to my instructions, and desire me in their behalf to say, they return all thanks that hearts filled with gratitude are able, to you and to the honorable Society for your gracious notice in sending them their desire in a worthy missionary ; and, to enlarge their minds, and fit them for a better world, a number of books also, which (by God's blessing) shall meet with their desired effect.

Likewise, they have repaired the Church, in part, and are resolutely doing the whole. The charge is great for so few, being in difficult times, upon the account of the war : but their willingness to exert themselves takes away all difficulties, and they seem entirely content under all their burdens, hoping to obtain your's and the Society's good will by a worthy future conduct, by promoting pious designs, and their everlasting welfare.

The Church is 58 by 30 feet. I have a full congregation, in general. The dissenters (though very spiteful at my coming home, doing all they could to destroy my character ; taking many grovelling ways to prevent my service and the growth of the Church ; unawed by modesty and truth ; railing against the So-

city and Bishop by many bitter words, worthy of American puritans) are become more mannerly and sensible of their ignorance and folly, that they will almost any of them come to hear me. Their teachers seem to be very fond of me at present : good friendship now seems to subsist. I hope I've seen the worst, and that a short time will confirm my hope.

According to your orders I have visited Synsbury, and set forth to them the happy encouragements upon their amendment. They are fondly pleased, and very thankful. It awakened them from their lethargy, which had seized them so long since. Their number is doubled since I came home. The dissenters are coming over daily to the Church. They have been repairing the Church and glebe house, doing whatever they can, hoping to obtain, by their good conduct for time to come, your's and the Society's favour. The good Mr. Gibbs is wholly incapable of reading prayers.

Rev. Sir, &c. &c.,

SAMUEL PETERS.

[*Rev. M. Ponderson to the Secretary.*]

New Haven, April 12th, 1761.

Rev. and Dear Sir :

It is now more than seven years since I removed from my former mission, of Groton, Norwich, &c. where I labored in the service of our most excellent Church, to the utmost of my ability, and enjoyed, through the goodness of Providence and bounty of the Society, £70 per annum for twenty years. Observing, then, the great necessity of a mission being granted to my native town of New Haven and places adjacent, and also the venerable Society's inability to erect a mission here, I proposed to the Society to divide my salary, and permit me to remove here, which they readily complied with, taking but £20 from my former salary, and, by promising which, with what the people could do, and a glebe of 14 acres of good land which I gave, would, I thought, be a tolerable support to a young man ; and I hoped the Rev. Mr. Seabury, jr. would have been my successor, who was then in

Scotland.* But they were then, and have been sundry times since, disappointed, as well as myself, to our very great sorrow. They have kept up Divine Service in the Church of Norwich and Groton ever since; in the latter of which places my eldest son has for near six years past read prayers and sermons gratis. It has not been in my power, until very lately, to get a person who I thought suitable: but now both I and that people are greatly rejoiced that we have found so worthy a man as the bearer, Mr. John Beardsley, to supply that vacant Mission, who has been a member of King's College, in New York, and was graduated by the Rev. and worthy Dr. Johnson, President, and has, for some time, been reading prayers and sermons there, to very good acceptance; and they have determined to exert themselves to the very utmost, and have given bonds to him for £40 lawful money, equal to £30 sterling per annum.

Mr. Beardsley is of more than sufficient age for holy orders; is a person of unspotted character, and of an excellent temper and disposition; sound in his principles of religion, firmly attached to our most excellent Church, and bids fair for doing great service in the same, if life is spared, and the venerable Society show him favor. That the Society may ever be smiled upon by heaven, and have the power in some measure equal to their inclination, of promoting virtue and true Christianity, until the knowledge of God covers the earth, as the water does the great deep, is the sincere desire and fervent prayer of

Rev. Sir, &c. &c.,

EBENEZER PUNDERSON.

Rev. Sir:

We the undersigned beg your leave to concur with the Rev. Mr. Punderson, in recommending the above mentioned person to the Society's notice, should they think proper to receive him.

SOLOMON PALMER,

JEREMIAH LEAMING,

EBENEZER DIBBLEE,

JOSEPH LAMPSON,

RICHARD MANSFIELD,

EDWARD WINSLOW,

CHRISTOPHER NEWTON.

* This was Bishop Seabury, who was then a young man pursuing his medical studies in Edinburgh. It would seem from this letter, that the Bishop studied medicine more as a part of his preparation for ministerial usefulness, than with the intention of practice in the profession.—[Ed.]

[Rev. Mr. Leaming to the Secretary.]

Norwalk. June 10th, 1761.

Rev. Sir:

I desire to lay the following before the Lord Bishop of London, and His Grace the Archbishop of Canterbury, and beg you to acquaint me with their determination. The case is this: There was a sailor married a woman, and soon after went to sea, in the last war, was taken by the enemy and put in prison. Soon after his captain was released, and supposed the sailor to be dying, as he was very sick when he left him. When the captain came home, he reported the sailor was dead: the wife, supposing she was a widow, married three years after. Six years after she was married, and ten years after the sailor leaving her, she received a letter from him, being the first notice she had of his being alive, though he had been nine years in Jamaica, and neglected to write. Three years after she received this letter, the sailor came here; but he would not live with her, as she had children by the last man, and none by him. It is now four years since he went from hence, and has not been heard of. Now the man and woman who live here, desire to be admitted to the Lord's Supper, and are very worthy people, except the affair above mentioned. I beg the advice of my spiritual rulers, that I may know whether I ought to admit them or not. If you can send it soon, you will greatly oblige

Your sincere friend and

Humble Servant,

JEREM' H LEAMING.

[Rev. Mr. Winslow to the Secretary.]

Stratford, July 1st, 1761.

Rev. Sir:

It being the usual season at which I am allowed the favour to address you and to draw for the half-year's salary granted to this Mission, I beg leave to advise you of my having now drawn upon the Treasurer of the Society for twenty-five pounds sterling, and to acquaint you that in the past six months there have been bap-

tized here and at Wallingford (where I attend as frequently as I conveniently can) fourteen white infants and one negro child. I have nothing particular to observe to you as to any material alterations in the circumstances of either parish since my last writing. Time continues to increase the comfort and satisfaction I enjoy from the general good disposition and prudent conduct of the people of my particular charge : and seeing the Church in this town supports its reputation and influence, and gains, though by slow degrees and against powerful opposition, some substantial accession to its strength ; this is an advantage to me in the performance of my duty which I hope I shall study, by the Divine assistance, to make a suitable improvement of, to answer the important purposes for which, by God's Providence and the Society's favour, I am placed here.

The state of Wallingford I took occasion to mention to you by Mr. Samuel Andrews, who some time since embarked for England, in order to obtain an appointment for the service of that people. I cannot but wish him success, and that it might consist with the Society's wisdom and circumstances to favour his design, as there is manifestly the greatest reason to believe the establishment of the Church in that place must be attended with the happiest consequences, where the people's mind have been greatly unsettled by the confusion for some time past, and yet prevalent there.

I only further ask your permission to offer my sincere wishes and prayers for the Divine blessing, for the further success of the Society's pious endeavours, and for the continuance of your health. With much respect I subscribe myself,

Rev. Sir, the Society's and your

Most dutiful and obedient servant,

EDWARD WINSLOW.

[*Rev. Mr. Graves to the Secretary.*]

New London, July 14th, 1761.

Rev. and Worthy Sir :

I remember in some former lines I told you of my bodily weakness and the low estate I was reduced to, which after several

months continuance the goodness of God rescued me from. It has been His sovereign will since to chastise me by renewing His afflicting dispensations the beginning of last winter, which have not only prevented me from writing to you, but from discharging my duty to God. Even in the midst of my service I was obliged to desist, and could hardly pronounce the Valedictory Blessing.

Two disorders seemed to besiege my body and threaten immediate dissolution to mortality, an apoplexy and epilepsy : by exercise and medicines, the symptoms of the latter are abated, but those of the former continue though not so as to interrupt my duty and the necessary enjoyments of life. Oh ! 'tis dreadful to be hurled in a moment into eternity, to be tolerably well, and anon, perhaps in unquenchable flames, from which good Lord deliver us.

Blessed be God, my parishioners increase so that I am amazed to think whence they come ; several have lately been added not only externally but practically : they are doers as well as hearers, and those of the better sort to whom I trust in God, others now under preparation will soon be joined. I think my catechumens last Sunday were above 40, growing I hope in love and favour with God and man. Might I presume, I would beg a few Prayer-books and pastoral letters and exhortations to read the Scriptures. Pray present my duty to my venerable patrons whose pious designs I seek for grace and ability to perform, and hope my labours are not in vain in the Lord. My sister's compliments with mine beg leave to wait upon the lady ; may the Lord sanctify and bless you to each other, and knit your hearts together in the strictest unity of Divine and human love. I have drawn in favour of Mr. Van Vleeck of New York for my last salary. When you have leisure, pray write a line to

Good Sir, &c. &c.

MATTHEW GRAVES.

[*Miss Gibbs to the Secretary.*]

Symsbury, Connecticut, Aug. 3d, 1761.

Rev. Sir :

The melancholy circumstances of the indisposition of my poor brother, Mr. William Gibbs, render him incapable of writing the Society any account of the Church.

A young gentleman by reading Prayers and Sermons in the Church, very greatly to the satisfaction of all, occasions our meeting together every Sunday, which we must otherwise spend at Presbyterian meetings, or at our own houses.

My brother's melancholy is so deeply fixed, that it was but with the greatest difficulty he could be prevailed upon to sign his bills of exchange, which he has sold to Captain Daniel Goodwin : he hopes for the continuance of the Society's goodness to him, and begs an interest in their prayers. I believe he will not long be troublesome to that venerable body.

I am, Rev. Sir, &c. &c.

ELIZABETH GIBBS.

[*Rev. Mr. Diabbee to the Secretary—Extract.*]

Stamford, Ct. in N. Eng'd, Sep. 29th, 1761.

Rev. Sir :

In my advice of April 1st, 1761, upon the desire of the worthy Mr. St. George Talbot, I mentioned his noble and pious benefactions to the Churches of Northcastle and Bedford, and to the Church of Flushing. Agreeable to the encouragement given he made us a visit on Whitsun-Day last, and very devoutly received the Holy Communion with us on that festival occasion. After a thorough acquaintance with the circumstances of the Church at Stamford, from its first rise to its present state, he judged us worthy of his notice and charity, and for the future encouragement of my poor people, hath made a free donation of £600 New York currency, in addition to the present charity of the venerable Society ; to be improved after his and house-beeper's decease, for their ease in supporting a Minister or schooling their children, as

the honorable Society in their wisdom shall direct, or as he shall prescribe in his last will and testament : they behaving in such a manner as to continue to deserve the charitable notice of the venerable Board. That good gentleman in his great zeal for religion, also, hath encouraged us to hope for a present of two pieces of plate for the decent administration of the Holy Eucharist. May it please God to reward him, and all the pious benefactors of His Church seven-fold into their bosom. I hope to improve every encouragement I meet with in the duties of my office, by labouring to be as essentially useful as may be, and keeping my parish continually in a peaceful, united state, paying in general a due regard to the public offices of religion in all parts of my extensive Mission. But I meet with some difficulties in getting my just dues in some of my parishes, particularly at Horse-neck,* through the slackness in part of the people, but more through the perverseness of the dissenting collectors, who, by the law, are appointed to collect the taxes of the Church, and are willing to distress us as much as they can, unless we sue them at Common law, which I am afraid will be attended with mischief to the interests of religion, and prejudice to the Church. The people in the first society of Greenwich, who have long been destitute of any dissenting teacher among them, from the extraordinary pains I have lately taken, seem to be animated with a more proper zeal for religion, and the chief body of dissenters in concurrence with the professors of the Church, have requested my attending Divine Service on Sundays as often as consistent with the duties of my extensive cure : which good disposition I have and shall endeavour to cultivate and improve, to promote their best interests. Besides lectures and funeral occasions, I have preached to them about one Sunday in eight for six months past, and have met with proper encouragement. I have gone once, and propose for the future as often as may be, to go and attend evening Service and preaching to them on Sundays, after evening Service at Stamford, and so long as I am able to attend three Services on Sundays, am willing to do so if I may be servicable to them, and to prevent their families from being brought up in the habitual neglect of the public offices of religion. I preached a lecture at North-Castle the 12th day of August last to a great

* Now Greenwich.

congregation : they have erected a new Church, and at their desire, and at the request of Mr. St. George Talbot, the worthy benefactor of our Churches whom I expect to meet with, I have consented to preach to them the 3d Sunday in October next in their Church. At the earnest request of some poor people settled in Phillip's patent, I preached a lecture to a large auditory, and find a great want of a regular clergyman to officiate in these parts, to prevent those confusions in religion which have too much obtained, and there seems a general good disposition to the Church, if they could be favoured with a settled teacher.

[*Rev. Mr. Winslow to the Secretary.*]

Stratford, January 5th, 1762.

Rev. Sir :

Before this occasion of addressing you, I was in hopes the persons who were last recommended from hence, and who we understand the Society have been pleased to receive into their service, would have been returned, and we might by them have been favored with any particular instructions thought necessary : but they are not yet arrived ; and I cannot but be in some little pain for their safety, fearing they have been on the coast in the extremely severe weather we have had, since the winter season has set in. Through the goodness of Divine Providence this did not happen till after the fleet and forces from New York had sailed for the West Indies, whither I hope the same success will follow, as has crowned the important enterprises of the past years upon the continent, the happy effects of which we every day are more and more sensible of. This our present happiness ought, in all reason, next to our first and most grateful acknowledgments to the Supreme Ruler of the Universe, to raise in us the highest sense of our dependence upon, and of loyalty and affection to the government at home, of whose care and bounty towards us enough cannot be said. To improve this advantage of cultivating these principles, and enforcing them from the sacred authority of religion, I trust the Clergy in the Society's service here have not been unmindful. And I believe, sir, I may venture to say,

that it has not been unnoticed by the gentlemen who have had the directions and management of the public transactions here, since the war, that in the concerns they have occasionally had with the popular governments wherever the Church of England has been propagated among the various sectaries, its influence has been visible towards increasing and confirming a becoming zeal and attachment to that happy constitution from which so rich blessings have been derived to us. This fruit of the Society's care and bounty I have the satisfaction to see among the people of my particular charge ; and I trust I may safely add to this, that although we receive but little accession to our numbers, our congregation in general continues careful to support the reputation of their profession, and evidence the concern to reap the profit and advantages for their growth in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ, for which they are so greatly indebted to the Society's goodness, by a regular attendance on the means of grace, by the serious and steady conduct of themselves and their families, by living united together in love, and by a charitable and discreet behaviour towards all others of different persuasions. —

Rev. Sir, &c. &c.,

EDWARD WINSLOW.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, in New England, }
March 25th, 1762.*

Rev. Sir :

— The number of inhabitants in Stamford, by a late computation, is 2746 white, and 86 black ; in Greenwich 2021 white, and 52 black : of heads of families, in both towns, professing the Church, 54. I baptised the last half year 52 infants and 1 adult ; but 1 added to the communion ; 54 in the whole. Of those who do not profess the Church, the greatest part by profession are Presbyterians, [Congregationalists] who are supported and encouraged by the laws of the government : the rest are, some infidels, some Quakers, and some new-light Baptists. The

Established National Church of England hath got such a footing, and so greatly increases and flourishes in many towns in this Colony, that the government itself is jealous of its growing power and influence. To be as extensively useful as may be, and in compassion to the poor people contiguous to me, who are as sheep without a shepherd, I preached the second Sunday in October last in St. George's Church, at North Castle, and at the opening of it, to a most numerous congregation; the Church not being able to contain the people. They have erected a very decent Church for public worship, 40 feet by 30, with galleries, covered and closed it with cedar, and laid the ground floor only. Mr. St. George Talbot was present, their pious and noble benefactor, and was highly pleased with the number and devout manner of the people. I baptized that Lord's day 13 infants and 1 adult. Mr. Talbot, desirous to know the religious state of the people, desired me to accompany him to Bedford, Crumpond and Peakskill, and to return by the way of Croton and White Plains; which I cheerfully did, and preached a lecture in each of those places, the people giving a cheerful attendance. I preached every day that week but Saturday, and baptized ten more children. Excepting at Bedford we found no settled teacher among them of any denomination. In each place were sundry heads of families, professors of our Church, and many others well disposed toward it; but the inhabitants in general, as far as we could learn; were much divided in their religious sentiments, and paid but little regard to Sundays. The late Rev. Mr. Wetmore, the missionary at Rye, was not wanting in his endeavors to promote the interest of true religion among them; but his advanced age and their distance prevented his being so very serviceable as otherwise he might have been: and I am of Mr. Talbot's opinion, that a person settled in Holy Orders among them is much wanted, and might do singular service in promoting the interest of true religion. —

[*Rev. Mr Winslow to the Secretary—Extract*]

Stratford, July 19th, 1762.

Rev. Sir:

— The Church, to the care of which I am appointed, is placed in the principal part of this town, within the limits of which there are two other Churches, one in the parish of Rip-ton, at the distance of 9 miles, and the other in North Stratford, 12 miles distant. Both these are in the care of Mr. Newton. There are besides three congregations of dissenters, each considerably large. In our Society I compute our number to be about 80 heads of families, which may amount to not much, if at all, more than one half the proportion of our neighbours, the dissenters, in their congregation, in this part of the town. Besides these, there are no other sectaries among us, except a few families of French neutrals, of inconsiderable notice, who were in the beginning of the war dispersed from Nova Scotia, and remain inflexibly tenacious of their superstitions. But there is not the least danger of any influence from them. It is rather hopeful, that if they are not themselves, their posterity may in time be brought off from their errors, though hitherto they will not suffer any efforts of this kind. It is with pleasure I can yet say, in behalf of the people of my particular charge, that they are in general regular and well disposed—attached to the Communion of the Church from solid principles, and from a proper sense of the happy tendency of the means therein afforded for all needful improvement in Christian knowledge and practice, that they are careful to preserve harmony among themselves, and peace and charity with their brethren of the other persuasions. The number of communicants now living is more than 150, and we have usually between 90 and 100 at the stated monthly celebration of the Holy Sacrament.

Our congregations chiefly consist of persons of middle age and advancing years; their descendants planting themselves at some further distance, where they have more room to spread and improve their husbandry. For this reason our increase is but small, (and permit me to say, for the same reason the proportion of support I receive from my people is exceedingly slender, and much

short of what the necessities of my family, and the circumstances of my station in this place reasonably require.)

In the past six months I have baptized 12 white infants, and 1 negro child : and I beg leave now to advise you of my having drawn upon the Treasurer for the salary of the preceding half-year, ending on the 25th ult. The Clergy here have been applied to by the professors of the Church at Sycsbury, in the eastern part of this Colony, who are desirous it might be represented to the Society, that some time past they had encouragement from the late Rev. Dr. Bearcroft, that in consideration of their circumstances by means of the unhappy condition of Mr. Gibbs, their Missionary, his being almost wholly incapacitated for duty, through a melancholy, disordered mind, the Society would be pleased to assist them in making provision for some suitable person to be settled among them with Mr. Gibbs. They have for these two years past employed a young man whose name is Roger Viets to read Prayers and a Sermon to them. He has been educated at the College at New Haven, and is esteemed to have made good use of his time, and what advantage for improvement he has been under ; and in respect to his religious principles and moral behaviour, bears a good report. He is a native of Sycsbury, and the people there are desirous of having him placed among them : and, induced by his own inclinations, and what encouragement of support they have given him, he is desirous of engaging in their service, if the Society should see fit to indulge their request, by some addition of their bounty to the salary allowed to that Mission, in his favour. Should he be approved of by them, he is of more than sufficient age for Holy Orders, and proposed to have presented himself this year ; but the Clergy have advised him to suspend his desire, till the Society's pleasure might be known—to whom they have told him and the people the matter should be mentioned.

The circumstances of this people and of Mr. Gibbs are doubtless well known to the Society, and should it consist with their wisdom to favor this request, it is hoped it would prove of good effect to the general interest of the Church in this Colony, as particularly happy to this people. But of this the Society are the best judges.

Many and various are the religious differences and contentions

among the dissenters in this Colony, still in continual agitation ; but these hinder not the contending from writing in a spirit of opposition to the Church, which is always appearing in some shape or other. Hitherto the Church have kept themselves free from any concern in these controversies, and I hope it will be constantly inculcated upon our members so to keep themselves ; and, by a becoming zeal for the pure and uncorrupt truths of the Gospel, and its essential principles and fundamental doctrines, and an equal care of the genuine and universal fruitfulness of their faith, in every branch of duty, to give the most substantial evidence of the excellency of their profession, adorn it themselves, recommend it to others, and most effectually weaken the prejudices, and overthrow the opposition against it ; notwithstanding all of which, the Church is continually and substantially advancing in its progress.

[*Rev. Mr. Davis to the Secretary—Extract.*]

New Milford, Dec. 28th, 1762.

Rev. Sir :

— In these migrations I have preached more than one sermon every week since my arrival. By advice of the Rev. Mr. Caner, of Boston, a few families in Barrington, the westernmost settlement of that Colony, sent their earnest desire that I would come and visit them. Accordingly, in Sept. last I went (it is 60 miles) and preached to a large concourse of people, and baptized some children, and instructed them in the meaning, use and propriety of the Common Prayer Book. They informed me that many of them had long been dissatisfied with their dissenting instructions, being constantly taught rigid Calvinism, and that sin was of infinite advantage, and advanced happiness greatly in the world : that if the Church was introduced there they must pay tithes ; that the Church was just like the papists ; that the Service-book was taken from the Mass-book, &c.

I chose a clerk, a very regular and pious man, long acquainted in the Church, to read prayers with them, as they could not in conscience go to meeting. One of the most steady among them

was imprisoned last summer for non-attendance ; and they all would be if they did not meet among themselves. There are near 40 families, conformists, in this town ; people of worth and good fame.

[*Rev. Mr. Winslow to the Secretary.*]

Stratford, January 12th, 1763.

Rev. Sir :

In my last letter, which was written soon after I had the favor to receive from your hand the Society's commands, I was somewhat large in acquainting you with the state and circumstances of the Church under my care, agreeable to your directions. Since this, nothing has more especially occurred to be laid before the venerable Society, than that in the past six months I have baptized 9 infants, and that the stated administration of the Holy Communion continues to be attended by a large and increasing proportion of the members of our congregation ; of whom I think I have just ground to say in general, that they are serious and prudent in their behaviour ; that there are among them many instances of exemplary piety, and a becoming zeal to adorn and recommend their profession, by an attendance on its institutions, and the religious care and government of themselves and families ; that they continue happy in being at peace among themselves, and walk in wisdom and charity with their friends and neighbours of a different persuasion.

Especially have I the satisfaction to see a Christian temper and conduct preserved, under and opposed to a spirit of malignity wholly unprovoked, and the most disingenuous practices, against the Church in this Colony, altogether causeless ; of both which we have our full share in this town : yet this notwithstanding, it is what our adversaries cannot but observe, that our Church keeps its ground, and receives some substantial increase.

It must indeed be said, and it is a pleasure to say it, that the virulent and abusive treatment which the constitution of the Church, its worship and institutions, and the Clergy meet with, a great part of the more serious and thinking dissenters do detest : and some late instances of gross misrepresentations had

the effect, from their notorious falsehood and injustice, to give many dissenters a more favorable impression of the Church, and have really excited their curiosity to inform themselves more particularly about [it] ; by which means they have overcome many of their prejudices, and the mischief designed by the heated leaders and instigators of the opposition against us, do but recoil upon their own heads, and lessen their influence, even among their own sect : and, though both power and tact are united to suppress it, the Church in this Colony does at this time increase in strength and reputation.

[*Rev. Mr. Learning to the Secretary—Extract.*]

Norwalk, March 25th, 1763.

Rev. Sir :

— Mr. White, an independent minister at Danbury, a town about 20 miles from hence, having for some time past preached Antinomianism, deduced, as it was said, from one San-deman's letters, many of the people disliking it, desired me to preach there. Accordingly I went and preached there upon a Sunday, and a considerable number attended ; and, as I hear since, suppose the doctrines of our Church agreeable to Scripture, and that Mr. White's is not so. Our Church seems at present to be a sanctuary from infidelity, on the one hand, and enthusiasm, on the other.

[*Rev. Mr. Lamson to the Secretary.*]

Fairfield, March 25th, 1763.

Rev. Sir :

This is to acquaint the Honourable Society, that I have drawn a set of bills upon the Society's Treasurer, of £25 sterling, in favor of Mr. Wm. Hustick, merchant in New York, bearing date with this advice. A number of families professing the Church of England in the parish of North Fairfield, within

my Mission, and eight miles from the Church in town, have, at great expense, (considering their abilities) lately erected a Church for God's public worship, 40 feet in length, 30 in breadth, and two stories high, with galleries. They expect to have it completed so far by midsummer, as to have divine service performed in it. There appears to be a good prospect of the Church increasing in that part of my Mission, where I expect to officiate as often as I can be spared from my other two Churches of Fairfield and Stratfield.

The people join with me in begging the Honourable Society to favor them with a folio Bible and Common Prayer Book for their new Church. I also beg the Honourable Society would be pleased to favor us with a few Common Prayer Books and pious small tracts, to be distributed among the poor of my Mission, many of whom are destitute of them, and unable to buy. I hope the Honourable Society will grant my request, as I have never received from them any, either of Common Prayer Books or religious tracts, since my having been in the Mission, which is now more than fifteen years. I humbly thank the venerable Society for their continued favors to me for so many years, and shall constantly consider it as a motive to diligence in the duty of my Mission. Praying for the success of their pious and charitable designs, I am, Rev. Sir, the Society's and

Your most obedient and Humble Servant,

JOSEPH LAMSON.

[*Rev. Dr. Johnson to the Secretary.*]

Stratford, in Connecticut, New England, }
May 10th, 1763.

Rev. Sir :

I shall, for the future, date from hence, as I am retired hither to reside here the little time that remains to me, being 67. Indeed I thank God that I am in perfect health, only that the tremor in my hand increases much with my years ; but the care and labor of the College grew very tedious to me, and I was wearied of my manner of living in that populous town and pub-

lic station, and wanted retirement. However, I did design to remove ; yet perhaps not for a year or two : but so it pleased God, I was surprised with the small pox breaking out in my family ; the dear partner of my life was wrested from my arms. This broke me up at once, and obliged me immediately to retire hither. This unhappy event makes me the more indifferent whether I take any public charge again. If, indeed, there were any mission to be had, that could better the worthy Mr. Winslow's circumstances, I would willingly have taken this and no other : but as none appears, I am content to live here, and will do what little good I can in a private capacity. I can, by frequent preaching for him, enable him to ride the oftener abroad to visit places unprovided for, and assist young candidates in providing for Orders, &c. ; besides so much care for the College as can consist with this distance, the post passing weekly. Hartford does not get forward as was expected when I wrote ; but it would be highly expedient a mission should be established there, as well as at the other places I mentioned, which I hope will not be long postponed. Mr. Hubbard from Guilford, and Mr. Jarvis from Middletown, (a vacancy) design to wait on the Society in the fall, as does also Mr. Cutting, a gentleman bred at Eton and Cambridge, in England, a person of piety and virtue, and of much learning and eloquence, who, for seven years, has been one of my assistant Tutors at King's College, and is now desirous of Orders, and some vacant mission. Mr. Keeland, by the advice of Mr. Seabury, senior, has undertaken to read at Huntington. Mr. Punderson was indeed much urged by that people to move to Rye, who have by law a right to choose their incumbent. But, upon my urging the irregularity of it, without the Society's appointment, they desisted, and he only visited them now and then. But as things were so unhappily embarrassed by the appointment of Mr. Palmer there, I saw there was no way to accommodate the difficulty, but by advising an exchange between him and Mr. Palmer, who was also desirous of it, and did not doubt but that the Society would readily come into it, if I have presumed too far in giving that advice. But as things are gone so far, it will certainly be extremely detrimental to the interests of religion in both those places, if they are not permitted to exchange. I do therefore, humbly beg for once, that the venerable Board will

allow Mr. Punderson to go on and settle at Rye, and appoint Mr. Palmer at New Haven, which has lately sent an address for him. If I have been too importunate with regard to them or others, I humbly hope the Society will excuse me, being myself perpetually importuned from various quarters; but I must desist.

I conclude Mr. Viets is now with you. I rejoice in your good hopes that Government will now give a proper attention to the state of religion here.

As to Indian affairs, I must beg leave to refer you to the Rev. Dr. Barclay, who is most knowing in them, especially in Mr. Odel's proceedings; and I am now much out of the way of being acquainted with them. I wrote this in answer to your two kind letters of Dec. 17th, and Feb'y, 21st, which had very lately come to hand. I had gone thus far in writing, when I received yours of March 10th: as to the two boxes of books, I have recommended them to the care of Dr. Barclay and Dr. Auchmuty; and as I am removed, it will be best that the money to be granted to make Mr. Charlton's Glebe, be ordered now to be placed in Dr. Barclay's hands. If I can be of any service to the Society in this Colony, I shall gladly be so. Upon a late inquiry, I doubt whether my subscription has been duly paid: I had engaged Mr. Harrison to take care of it, who ordered his correspondent to do it; but it seems he has never given him any account of having done it: however, he assures me he shall soon know, and I may depend on it, it shall be duly done. I am, Rev. Sir, with great regard, your most obliged and obedient Servant,

SAM'L JOHNSON.

P. S. It is unhappy that the Society's bounty to these colonies should occasion such intense envy in any, as has of late appeared in two adversaries, as opposite to each other as they are both to all sober dissenters here, and each to the Church of England. An answer to the first, (which was sent to his grace) done by Mr. Beach, is now in press, the other is Dr. Mayhew of Boston, a rough, ludicrous and audacious man, equally disliked by most of the dissenters and us, and equally an enemy to the Trinity, to Loyalty and to Episcopacy. This man has lately wrote vehemently against the Society itself. I have not yet got a copy of it, but see what it is by the newspapers, and will soon send one to

his grace. I doubt whether any one here is duly qualified to answer it. An answer should be made in defence of the Society immediately, and I wish some able gentleman might be pitched upon at home to do it. Please to send your letters to me to the care of Dr. Auchmuty.

[Rev. Mr. Palmer to the Secretary.—Extract.]

Litchfield, Connecticut, June 8th, 1763.

Rev. Sir:

I return the Society my most hearty and unfigned thanks for their appointment of me at Rye, where I would gladly have gone, had I not been intercepted by the Rev. Mr. Punderson being there before that designation was known or expected. However, I should have made them a visit, and offered myself to be chosen by them, had they not taken a seasonable precaution to prevent it, by writing and sending me a letter of the following contents:

“ Rye, Feb'y, 21st, 1763.

“Rev. Sir:—We the Justices, Churchwardens and Vestry of the parish of Rye, having greatly at heart the preservation of an happy union that subsists in our Church, presume Sir, that you, a preacher of the gospel of peace, will highly commend this good disposition, and readily concur with us in opinion of the absolute necessity of guarding against every event that threatens its continuance. Ever since the decease of the Rev. Mr. Wetmore, our late worthy pastor, an unhappy spirit of discord about a successor to his office, very unfortunately prevailed among us, till the coming here of the Rev. Mr. Punderson, in Sept. last: when by his unwearied endeavours, and earnest preaching in the several parts of this parish, it pleased God to re-unite the minds of the people in Mr. Punderson, and we did then with one general voice, give Mr. Punderson an invitation to be our pastor; and he, to our great delight, favoured us with his acceptance of it, and in consequence thereof, a petition was immediately drawn and lodged in the hands of the Hon. Daniel Horsman, Esq. of New York, to be presented at a proper time by him and the Rev. Dr. Barclay,

to his excellency our Governor, to induct the Rev. Mr. Punderson into our Church. And on the 5th of October last, the Vestry, attended by a number of parishioners, wrote a letter to the Honourable Society, acquainting it with these proceedings, and requesting their assent to Mr. Punderson's establishment among us, which was transmitted to the Rev. Dr. Johnson of New York, to be forwarded by the first conveyance, under cover of the Doctor's letter of recommendation on this occasion to the Society: so that both the Doctor's and Vestry's letter have long since reached the Society; and we have the greatest reason to expect, from the known pious intentions of the venerable Society, an agreeable answer to our request. Mr. Punderson, who is now here, has ever since favoured us with many visits, whereby he has happily revived no inconsiderable spirit of religion among us, and in consequence thereof, has gained our greatest esteem; and, indeed, it now visibly appears that he is actually seated in the hearts of the people in general, who with great discontent now lament our misfortune (excuse the expression) of your appointment to this parish, before the Doctor's and Vestry's letters could reach the Society. And on this occasion a cloud of discord does already visibly threaten our peace in the Church, and we firmly believe that a disappointment in having Mr. Punderson for our minister, would prove very fatal to her.

Thus, sir, we have, as consistent with our duty as representatives of this parish, given you a faithful information of our proceedings since Mr. Punderson's first coming here, and also our own, as well as the parishioners' sentiments in regard to your appointment; which we fully communicate to you, on no other motive than an earnest desire of the parishioners in general, that neither the continuance of our happy re-union in Mr. Punderson, nor his establishment among us may be impeded.

On your application to Dr. Johnson, and other gentlemen of the Clergy, who in general, very well know how matters stand here, we presume you will be convinced to your satisfaction, that we speak the real sentiments of the parish in general, as they are also our own, without the least tincture of prejudice, or any other motive than the preservation of peace and harmony in the Church, and also her restoration from her much reduced situation. And be assured, if things were circumstanced now, as they were

before Mr. Punderson's coming here, we should receive you cheerfully, with open arms, agreeable to your character, and with the respect that is justly due to the venerable Society's appointment.

We remain, most respectfully, Rev. Sir,

Your very humble Servants,
AND'W MORRIS, } *Churchwardens,*
EBEN'R KNIFFIN, } *and several others."*

At the same time I received the above, came to hand the following ones.

"*New Haven, Feb'y, 25th, 1763.*

Dear Brother:

By a letter from Dr. Johnson of the 22nd of Jan'y, which came not to hand until Wednesday evening last, I am informed the Society have appointed you to succeed the Rev. Mr. Wetmore, deceased, at Rye, (not having received the united requests of the people there, the Doctor's, and of myself, for my removal to that place.) As this news was altogether unexpected to us all, it seems not a little to disconcert matters; for, had I known of your writing to the venerable Society for that parish, I should never have consented to their desires of becoming their Minister. However, the Doctor now gives it as his opinion to the Vestry at Rye, and in his letter to me, that the best method of preserving peace and unity in the Church, is for you to succeed me here, and for me to remove to Rye: and he cannot but think you will give satisfaction here. I have with this, forwarded a letter from the Representatives of that parish, which they committed to my care as the likeliest method of a quick conveyance; for it is the Doctor's desire that the affair may be settled as quickly as possible.

I am your affectionate Brother,

EBEN'R PUNDERSON."

"*New Haven, Feb'y 23d, 1763.*

Rev. Sir:

Last week came to hand a letter from Dr. Johnson, wherein he advises that he received a letter from Dr. Burton, that you, by order of the venerable Society, was removed to Rye: and as Mr. Punderson had been there for some time, and had been agreeable

to that people, he thinks best for Mr. Punderson to proceed, and for you to remove to New Haven. Sir, you will take this into consideration, and judge for yourself, and determine what you will do in this affair, and upon the desire of the Churchwardens and Vestry.

I have taken this opportunity to write to you, desiring you to pay us a visit, and preach for us one or more Sundays, as your circumstances will admit, and see if our proposal will suit; and that we might have a little more acquaintance with you, as it is a thing of great importance in our most holy religion, that priest and people be well agreed.

From your humble Servants,

TIM'Y BONTRICOE, } *Churchwardens,*
ISAAC DOOLITTLE, } *and several others.*

All which I hope the venerable Society will accept as a sufficient apology, both for my not making a visit to Rye, and for my going to New Haven, where I have been received with the united respects and good will of that people, who have, *nemine contradicente*, given me a call to be their minister; which I have accepted, provided the Society, at their earnest request, shall consent to my going there; who, to show their forwardness and zeal for my encouragement, have lately purchased for a Glebe near the Church, a house and three-quarters of an acre of land which, when the house is finished (as they are now about it) will in the whole cost them about £250 sterling; and engaged to give me an annuity of £30 which is as much as they are at present able to do, being in number but 60 families, and more than half of them in low circumstances; yet, after all, though New Haven is a pleasant situation, and would be quite agreeable to me, I should upon my own account be content to go to Rye; and if, all things considered, the Society shall order me there, I shall be well suited. But then, I should be concerned for the Church in New Haven, which, in the latter part of Mr. Punderson's time there, was really in a pining and languishing state; and should he return to them again (though he obtains a good character, and is really a valuable man) I fear he would have the mortification of seeing it expire on his hands.

This, sir, I hint purely with regard to the good people of

New Haven, who we think are not much to blame. I will particularly give you Dr. Johnson's opinion of this matter, as I have it in a letter dated Feb. 7th, 1763, in these words: "I sent you a message by Mr. Punderson, which I concluded you had received, that the Society could not make Litchfield a mission, and have appointed you to Rye. This I am sorry for, as he, I doubt can do no more good at New Haven, and is very acceptable and actually chosen at Rye." During my residence in my former mission my task was enough for two men to perform, it being 20 miles from New Milford (where I resided 5 years) to Litchfield, to Sharon 30, to Cornwall 25, and to Roxbury and Jeda 8; at all which places I officiated at their proper turns on Sundays, besides frequently preaching on other days, at the constant importunities of the people, not only in the country, but of the Government, 30, 40, 50 and 60 miles distant, both in the province of New York and Boston. Mr. Davies has now taken the task upon him, which (though a young man of robust constitution) he complains of as almost an insupportable burden; yet the importunity of the people being such as he cannot refuse, who has indeed been very faithful, and scarcely failed preaching once every week besides Sundays, ever since he came into the Mission; for the performance of which duty and other services, I was obliged to keep two horses at the yearly expense of at least £10; and the last year, though I mostly officiated at Litchfield and Cornwall, I twice visited the vacant Church at Simsbury, 35 miles, as I had usually done before. Twice I went to Great Barrington, a county town in Boston Government, 35 miles to the northward, where I spent some time and preached on Sundays, and lectured to crowded auditories, and administered the two sacraments of Baptism and the Lord's Supper. I took a great deal of pains with that people to instruct them in the principles, doctrines and government of the Church of England, and with good success; for, at both visits, most of them heads of families, declared for conformity, who I have good reason to think, will be steadfast in their profession, and adorn the same by a suitable conduct, and where there is the fairest prospect of a still plentiful increase: and on my return the last time, I preached (as desired by many) at Sheffield, a town in the same government, to a large congregation of devout people, and baptized a woman of good

understanding and sober life, and 12 children. Once I visited the Church at Nobletown, formed by myself 8 years ago, consisting of 20 families, where no other member of the Church of England had preached, before Mr. Davies came into these parts, who has visited them once. This is in the province of New York, and I have, at the repeated and very urgent request of some people, at a town called Hartland, in this government 35 miles, been there twice, where no Church minister had been before, and the first time baptized one adult, the principal man of the town (who was born of Baptist parents, and was brought up in that way) of good principles and sufficient knowledge in religion, and five infants, when 10 persons, all of them heads of families, (and 3 the next time) who had never before I visited them been at all instructed in the doctrine and discipline of the Church, conformed: and I purpose this week to make them my last visit; all of which duty I have done, and the better part of my time under very grievous nephritic disorders, which are so obstinate that no medicine can remove them. But yet scarcely have I ever failed to do my duty in every part of my mission, besides almost innumerable other journeys: this I did as long as I was able, that I might forward the charitable, generous and noble designs of the Society, and hope by the blessing of God upon my weak endeavors, my end has in a good measure been answered: for, whilst I was in that mission the Church there increased more than twofold, mostly with such persons whose conversation is an ornament to their profession; the number of communicants more than proportionately increased; and I baptized 435 children and 5 adults; and as I shall be able, I purpose, by divine aid, to use the same diligence, faithfulness and industry wheresoever the Society shall send me, and do all that I can to advance consistent notions of God, and promote real religion, free from enthusiasm and fanaticism, which seems of late to have taken a new turn in these parts.

And sir, as I have been unsettled in great measure for two years, my perquisites (being always small) have very much failed me, by reason of which (having had a large and expensive family, most of them small children to maintain,) I am brought into such a condition, that I can scarcely assert that I may have opportunity of moving my family before winter, for every source for

a support now fails me. And lest the Society should think me to blame, and that I have brought this trouble upon myself, in not going to Amboy, I must here say, that I should have gone there, had I not been discouraged by the Rev. Dr. Johnson, who, in a letter to me, soon after he heard of my appointment to that mission, wrote me this:

“Dear Sir:

I give you joy, if it be agreeable to you, upon your being appointed at Amboy; but I imagine Rye, as I hoped, would have suited you better. I doubt they will be a little surprised, as I am told they have applied for Mr. M^c Kan, minister of Brunswick”—and in another, thus; “You will be as unwelcome to Amboy, as they to you, because they have sent home by Dr. Smith, who is a member, to solicit for Mr. M^c Kan. I will desire you may be appointed to Rye. I have already suggested to the Archbishop the unstableness of your appointment at Amboy, and the greater fitness of Rye for you, near a month ago.” This I have thought fit to let the Society know, in order merely to vindicate my conduct before them, and by no means to reflect the least blame upon the good Doctor, who, I believe, did it out of friendship and kindness to me: and I am persuaded that it is best I was governed by his advice, though, in consequence thereof, I am at present under some difficulties, from which, by favour of the Society, I hope soon to be extricated. How the Doctor can reconcile his conduct in recommending me, and, in a few months after, Mr. Punderson, to the same Mission, i. e. Rye, I cannot tell. I believe this mistake came through forgetfulness, or presumption of my being continued at Litchfield, or from the goodness of his natural disposition, which is to please and oblige every body: but whatsoever it proceeded from, it has been greatly to my damage, and the cause of an unhappy jumble, which I hope the Society will overlook; and, for the future, admit of no exchange of missionaries, unless there be the greatest apparent necessity for it, which indeed, they cannot very well know at the distance of more than 3000 miles, though we always endeavour to make the best representation of things that we can.

[*Rev. Mr. Winslow to the Secretary.*]

Stratford, July 1st, 1763.

Rev. Sir :

Soon after I last addressed you, I was favoured with your obliging letter, and, agreeably to your direction, sent immediate notice to the people of Symsbury of the Society's resolution to employ Mr. Viets, who had some time before embarked for England to present himself before the Honourable Board. Several of the Clergy had wished that he was not so impatient, but had waited for the Society's instructions, as also to have seen some better prospect of composing an unhappy spirit of division among that people, in relation to him. This I am informed still continues, and I am fearful may prove of some disservice to the interests of the Church, and make his condition uneasy ; but I hope if the Society have been pleased to receive him, and appoint him there, he will be endued with that prodence which is highly requisite under the existing circumstances of the mission.

Dr. Johnson has communicated to me what you are pleased to mention to him, respecting the application which was understood to be made to the Society from the people of Hartford, and the proposal of my obtaining liberty to remove there, and his being reinstated here. The worthy Doctor, whose residence here affords me singular comfort as well as benefit, seems of late to decline the thoughts of undertaking this, or any other stated charge, as too troublesome to his years ; and as to myself, I wholly acquiesce in the Society's pleasure.

I have no cause for any uneasiness here, but for the insufficiency of my support, which would make it needful for me to embrace an opportunity of being nearer my friends, under some better circumstances, for the benefit of my family. As you are pleased, in so kind a manner, to ask me to be explicit on this head, I would acquaint you that, besides the venerable Society's bounty, I receive £30 sterling per annum from this congregation, arising from an assessment on the rateable estates, made by virtue of a law of the Colony, which obliges the professors of the Church to pay their proportion of this assessment to the minister under whose care they are. We are also provided here with a decent house,

and two acres of land adjoining, and about as much more at a little distance : these articles make the whole advantage of this living, which, I believe, may at the extent be estimated at £100 sterling value. But this I find too unequal to the unavoidable charge of a family of 10 children, and the expense of absolute necessities to support the reputation of the Church, and of my office, in a place of so much resort as this ; though I endeavour at as thrifty a management of my income as possible : and, were it not for the dependence I have, and the assistance I receive from my friends in Boston, I could not live without much difficulty, or with proper decency. It appeared probable I might be under some better advantages at Hartford, and I was in hopes from the general desires of the people there, joined to the opinion and advice of my brethren of the Clergy, and other friends, for my removal, that if my life has hitherto in any degree been useful to the purposes of my office, I might not be less so there ; and it would have brought me 60 miles nearer Boston. But I cheerfully resign myself to the conduct of God's good Providence, and fully rest in the Society's wisdom, persuaded they are the best judges what measures are most expedient for the general interests of the Church : and being far from desiring any station or charge merely for my own comfort, without a view of being instrumental in promoting the interest of religion and the Church, and willing, for the sake of this duty, to submit to the inconveniences which may be my lot. It cannot but much engage all our wishes to see a Church established in a place of so much consequence as Hartford. The persons concerned in the undertaking there propose carrying on the building, as they are able, though this will be but slowly. They are obliged for your mentioning to Dr. Johnson the Society's intention to recommend it to Mr. Viets, if placed at Symsbury, to take some care of them ; but would, with submission, rather wish that instead of this, they might be annexed to Middletown, when that mission is again supplied ; as the nearness of these two towns, their continual intercourse, and united commercial interests, would make it much more convenient, and of greater advantage to their design of collecting themselves into a congregation, which they hope the Society, in the measure and manner that seem meet to their wisdom, will be pleased to favour with their patronage. Never, sir, did a malig-

nant spirit of opposition to the Church rage with greater vehemence than of late. The most indecent reflections upon the venerable Society and the General Constitution of the Church, and the most flagrant misrepresentations of the state of the Church in these colonies, and the most false and abusive personal invectives against the Clergy, have lately appeared in print among us, and all this at a time when there has not been the least particular cause to provoke such a temper: on the contrary, wherever the Church has been planted, the conduct of its ministers and members has been so charitable, as at least to give no just occasion of offence. No cause has, in truth, excited all this virulence, but that the Church has everywhere grown and increased, and the prospect is continually enlarging of its still further and substantial increase; and its condition is such in these colonies as that since the glorious conclusion of the war, and the happy establishment of peace, with such an accession of territory on this continent, the dissenters are from hence jealous the Church may meet with some further encouragement, and perhaps enjoy those essential parts of her worship and discipline which we have hitherto been destitute of: and they know not how to bear the thoughts of our having the same complete exercise of religion in our ways as they have in theirs. They may really thank themselves for no small part of the growth of the Church, at which they are now so enraged. Their continual disputes and endless dissensions have drawn sensible and serious persons to take refuge in our glorious Constitution. They know they cannot charge the Church professors or clergy with having made use of any of their own arts to withdraw their people, and that we have been wholly unconcerned, and in no instance intermeddled with their disputes and contentions. The increase the Church has received by means of these confusions, has been by its obvious superior worth and excellence. These venomous pieces which have been published, and what has been wrote in answer to them, have been and will be transmitted to the venerable Society by Dr. Johnson, Mr. Beach, Mr. Apthorp; and those gentlemen who have chiefly interposed their wise and worthy endeavors to vindicate our cause and furnish an antidote to the mischief designed to be spread by their licentious writings.

As to the state of my particular charge, it is with truth, as

well as much-satisfaction, I can assure you that, notwithstanding we have to contend here with much of that bitterness which has of late so openly appeared, and many of those arts which they are continually meditating and preaching against the Church, all which originate from persons of influence and authority in this town; yet this congregation keeps its standing and reputation, by reason of the disposition and conduct of its members. Those good fruits appear, in a good degree, which can only spring from the prevalence of the power of godliness. More and more of these effects of the means of religion we enjoy will, I hope, be always evident here, and tend to secure the Divine blessing, and the favor of the Society to this Church, and to prostrate and prevail over the designs and practices of its adversaries.

In the past six months I have baptized 8 infants, and received some additions to the number of our communicants. I beg leave only further to advise you, that I have now drawn for the half year's salary, and to subjoin, that it is my earnest desire and prayer, to be enabled to that fidelity in my duty, as may meet with the venerable Society's acceptance, and discover that,

With the greatest respect, I am, Rev. Sir, their and

Your obedient, humble Servant,

EDWARD WINSLOW.

[Rev. Mr. Palmer to the Secretary.]

Connecticut, New Haven, July 26th, 1763.

Rev. Sir:

Your letter of the 2d of April last is just come to hand, to which I think it needful to send the following answer:

True it is, indeed, that the embarrassments that have arisen from Mr. Punderson's going to Rye, are very great, and very prejudicial to me, as thereby I have been hindered from going there, where otherwise (after I had been for a long time in an unsettled and uncertain situation, to my great damage) I should have been settled in peace, and abundantly to my satisfaction and advantage. However, as matters now stand, and as Mr. Punderson's return would certainly prove fatal to this Church, which was even pant-

ing for breath, and just ready to expire when he left it, I shall be well pleased with the Society's approbation and consent to succeed him, though Rye would have suited me better; especially since the people here have, with one voice, invited me to it; and obliged themselves to give me an annuity of £30 sterling, and the use of a house and 3-4ths of an acre of land lying near the Church, which they have lately purchased in order for a glebe, which, though not equal to Rye, is quite as much as they are able to do, being in number but 60 families, and at least half of them in low circumstances. I mean the people of this town, which they hope (as Brandford and Guildford are divided from it by a large river, and a ferry which at some seasons it is difficult and at others impossible to pass, and as here is the Court and College) will be made a distinct Mission, and which is absolutely necessary in order to the growth and increase of this Church, to which some scattered members are already returned, and which I hope will in a little time be complete. The constant service of the Church, and steady preaching here, would be all in all. I have not been to Rye for reasons which I have already mentioned in two letters, which probably you have received before now. Mr. Punderson is settled there to the general content of that people, who, I believe, would not so freely support any other man, though they could not refuse to do it, the Legislature of that Government having settled a yearly salary of £50 upon that Mission, and obliged all denominations to assist in paying it; besides which there is a glebe house and 35 acres of glebe land, which is at least valued at £20, which any missionary, upon his regular induction into that Mission, would be regularly entitled to, which, by your letters, I imagine is not known to the Society. Mr. McKean, as Dr. Johnson has told me, is settled at Amboy. My visits here have been only occasional, and very fatiguing, this town being 40 miles distant from Litchfield, where my family is, since I have received your last letter, I have been advised to move hither, as soon as with convenience I can; and which, since the Society has been so good as to refer the matter to my choice, (for which I return them my most hearty and sincere thanks) I propose to do; and inasmuch as I have been in an unsettled condition for some time, and had but a small support, especially the last year, whereby, with the best economy I could use, I have been

scarcely able decently to provide for my family, and suffice my creditors; and, as my moving will be at considerable expense, I would beg leave humbly to request a small gratuity of the Society to assist me in my present necessity, and to help me here, which, if granted, I shall most thankfully accept, and look upon as a fresh obligation to greater faithfulness in their service, who am both theirs and your most obliged, faithful and humble Servant,

SOLOMAN PALMER.

[*Rev. Dr. Johnson to the Secretary.*]

Stratford, Aug. 5th, 1763.

Rev. Sir:

I humbly thank you for yours of March 26th. You have doubtless, before this, New Haven's address for Mr. Palmer, and his request. It is vastly more agreeable to be there than at Rye; being near his friends. I have not yet seen Mr. Viets, but hear he is safe returned. I have sent your message to Dr. Barclay, relating to Mr. Brown. I am somewhat sorry the Society could not employ Mr. Bennet, because, by that means it comes to pass, that the dissenters are beforehand with us. He was so impatient to apply himself to that good work, that he made himself known to Mr. Apthorp, who introduced him to Gov. Barnard, who introduced him to the Commissioners, and they were so catholic that they readily settled £20 upon him, without obliging him in the least to vary from the Church of England, and the Church people are subscribing towards the design. The case being thus, Dr. Barclay and I could do no other than approve of it, and he is soon to go. However, I believe he cannot well do without £30 or £40 more per annum, as soon as the Society shall be able to contribute to his good undertaking. I send a copy of the Commissioners' note. Mr. Lyon, of Brookhaven, has lately been here, with whom I have expostulated on the decaying state of the Church there, and persuaded him to go and begin the world anew to better purpose in Virginia or Maryland, where are vacancies. This he agreed to do: in this case, that salary might be given to Mr. Kneeland, at Huntington, to comprehend Brookhaven, with

the South side of the Island, where there is great need. I beg you to inform me whether Mr. Kneeland may go home with these views. The principal gentlemen at Brookhaven have agreed to this.

I am, with great regard, Rev. Sir,

Your most obedient, humble Servant,

SAMUEL JOHNSON.

P. S. A gentleman of Rye has assured me of Mr. Punderson's extraordinary success there.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

Stamford, Connecticut, Sep. 29th, 1763.

Rev. Sir :

I have good reason to believe that neither the Society's charity is here misapplied, nor my labours, by the blessing of God, in vain, whatsoever our restless and implacable enemies may suggest ; but that the moral and religious state of the people is much bettered thereby. 'Tis true that a spirit of gall and bitterness is remarkably shed abroad among our dissenting brethren of late, and most abusive and scurrilous measures taken by some crafty and designing writers to prejudice the minds of the people against our Church, ridiculing its divine offices, and causelessly, I charitably trust, insulting her Ministers ; not neglecting even to arraign the conduct of the venerable Board themselves : but from whence it arises I know not, unless it proceeds from envy and jealousy, and the increasing and flourishing state of our Churches, which, it is true, from small beginnings, are become considerable : but it hath been principally owing to their own religious confusions and disagreements among themselves, in doctrines, discipline and worship, which hath removed the prejudices their people have been educated in, and disposed the minds of many to take sanctuary in our Holy Church, as the only centre of Christian unity in the Nation, and where they may be instructed and edified in true, genuine Christianity.

My parishioners, in all parts of my Mission, live peaceably and religiously, and are steadfast in their religious profession ; except

one who hath lately forsaken the Church, not on a religious account, but out of personal pique and resentment ; and having behaved so ill as to be judged unworthy of the Holy Communion, until he declared himself to have repented of his abusive, unchristian treatment of me, with a promise to behave in a more Christian manner in future ; and, as I was personally concerned in this case, the Rev. Mr. Learning's advice and interposition was desired, who sincerely laboured to convince him of his error, but to no effect.

[*Rev. Mr. Learning to the Secretary—Extract.*]

Norwalk, Sept. 29th, 1763.

Rev. Sir :

The last half-year I have baptized 24 children, and admitted within a year 16 communicants, 3 of which communicated in the Meeting before that time. The Church seems to be in so good a state that I have nothing particular to acquaint you with. All I now desire is, that those under my care may be Christians indeed ; then there would be no fear of the future growth of the Church, notwithstanding the great opposition we meet with from the dissenters. I hope there will be means found out to support the Church in this Government ; otherwise I fear there will be no religion here in the next generation. In order that it might be supported in the purity of it, there is much need of a Bishop to confirm, ordain and govern. Every body wants a head, and when we have one, may he have a *sound head*, and a *religious heart*. I shall refer you to Mr. Jarvis for further information concerning the state of religion in general, and my Church in particular.

[*Rev. Dr. Johnson to the Archbishop of Canterbury.*]

Stratford, Oct. 20th, 1763.

My Lord :

I am really ashamed to be so often troubling your Grace, but I am so often and so earnestly solicited, that I know not how to

avoid it. The bearers hereof are Mr. Bela Hubbard for Guilford, and Mr. Abraham Jarvis for Middletown, both in this Colony. They are both very modest, serious and hopeful candidates, and I have before mentioned them to the Society as being under my direction in their studies. Mr. Hubbard spent some time with me in New York in the study of Hebrew and Divinity, and had leave of the Society to go home for orders and a Mission. He had a degree of M. A. there : he is very dear to the people of Guilford, where he was born, and has brothers and other relations, and something considerable of an estate of his own, and where he is very desirous to settle ; and they are no less desirous of him to whom he has read service for two years.

I have indeed informed them that the Society's circumstances and engagements are such at present, that there is little or no hopes that they can assist them, perhaps for some years ; for which reason they do not presume to address the Society to grant him a salary now, but only that he may be ordained on the title of £30 sterling per annum, which they engage for ; to be further provided for by the Society a few years hence, when their circumstances will admit of it : and Mr. Hubbard is so desirous to return to his friends, that, in the meantime, while he is young, he would, rather than fail, subsist as well as he can upon what they can do for him ; and they are so desirous of him, that they will exert themselves to the utmost. But it is only a few of them that are able to do much.

What makes me, my Lord, the more solicitous in this case is, that Guilford is my own native town, where I have a brother (who is Mr. Hubbard's father-in-law) and sisters and sundry nephews (who are all very dear to me,) under whose influence the Church for 20 years has been laboring to emerge through many difficulties and discouragements. I lately made them a visit, and preached there. I found 50 families and as many communicants, and there are at least 10 more within 10 miles, and probably many others that would appear, if they could be sure of a minister. I wish the Society could afford Mr. Hubbard a small pension, though it were but £20 ; but as this seems not now practicable, I beg he may be considered as one whom they will provide for when they can.

As to Middletown, where Mr. Camp was, who is removed to

Virginia, Mr. Jarvis goes for it as a vacant mission : but whether the Society so consider it, I know not ; but he and that people have the like affection, and the same views as at Guilford ; but, as they are much abler, they have undertaken to raise £40 sterling per annum for him. However, they both go with a disposition to submit entirely to the dispositions of the Society. I also preached at New Haven, where there was a considerable congregation who seem very happy with Mr. Palmer, and together with West Haven, hope soon to hear of his appointment there.

I observe one thing happier in those parts than I doubt in most of the King's dominion, which is, that there are sometimes at least as many communicants as families, and in some places many more ; and as many men as women. There is another answer coming out, I am informed, against Mayhew, to which is added that which I sent to your Grace in defence of the Society, and Aplin, the lawyer, continues to scourge him. It is said one Mr. Lyon is to go home for Taunton : he desired a letter from me in his favor. I never saw him but once, but have heard well of him. He appeared a likely candidate, but further I am not able to say.

I am, with great regard, may it please your Grace,

Your Grace's most obliged and most dutiful and
Obedient, humble Servant,

SAMUEL JOHNSON.

P. S. Nov. 21st. I should be glad if these young gentlemen could have the honor of a degree of M. A. at Oxford, if they have time to go thither. After I left Guilford they did, however, (otherwise than I directed) for their great concern, make an address to the Society, such as it is, which Mr. Hubbard has with him, and I would submit it to your Grace, whether you think it may be proper to offer it.

[*Rev. Mr. Mansfield to the Secretary—Extract.*]

Derby, December 26th, 1763.

Rev. Sir :

— The worthy Mr. St. George Talbot, of New York, among his many noble benefactions to particular Churches, has

given £100, New York currency, to the Church in Derby, which he hath put into the hands of certain persons here as Trustees, from whom he hath taken security, that at his death, and the death of Mrs. Rachael Gould, or the survivor of them, they pay into the hand of such person or persons as shall be appointed by the Honourable Society to receive and apply the same toward purchasing a glebe of land in Derby for the use of the Minister of the Church of England in Derby, for the time being. The said glebe may be purchased before the death of Mr. Talbot and Mrs. Gould, if the said Trustees shall, with the Minister aforesaid, think it most conducive to the design of the donor, and the advantage of the Church. The purchase is to be made in the name, and in behalf of the Honourable Society: the deed first to be recorded, and then be sent home to the Society.

The above benefaction does not at present yield any profit to the Church here; the aforesaid Trustees being obliged to pay to Mr. Talbot 7 per cent. interest during his life, and 3 l-2 per cent. interest, during the life of Mrs. Gould, in case she shall survive him: yet in time it will be an additional help toward the support of a missionary here. —

[*Rev. Mr. Beardsley to the Secretary.*]

Groton, January 8th, 1764.

Rev. Sir :

Although I was so happy as to acquaint the venerable Society, in my last of July 10th, 1763, that people in these parts were not so bitter as formerly against the Church, save a few virulent, but weak adversaries, yet they cannot lay aside all malice.

A flagrant instance of their vile spirit of persecution has broke out in Norwich. Mr. Hezekiah Leffingwell and Wm. Story, who have been my steady hearers for more than a year past, and have both made subscriptions to my title-bond, upon refusal of paying taxes to the dissenting priest, have both suffered imprisonment, and were not released but upon answering full demands of the execution warrant, upon which a hot-brained collector was so mad as to commit them. I have a law of this Colony in my

favour, by which I hope to secure the property of my brethren from such strange oppression. Whether I must be obliged to a regular process of law to adjust this affair, is not yet certain; but of this I hope to inform the Society in my next.

The Church, in spite of all opposition, still increases; and those who have already conformed seem in general, more and more attached to our Constitution.

I have baptized in the last half-year, 8 white infants and one negro. I beg leave to advise the Society of having drawn my last Christmas bill of £15 sterling, in favor of Mr. Phineas Holden, merchant, in Norwich.

I am, Rev. Sir, &c. &c.

JNO. BEARDSLEY.

[*Rev. Mr. Winslow to the Secretary—Extract.*]

Stratford, Jan. 18th, 1764.

Rev. Sir :

I addressed you the latter end of November past, on the proposal from the venerable Society, contained in your letter to Rev. Dr. Johnson, of restoring to him this mission, and of my succeeding to that of Braintree. In consequence hereof, I soon made a journey to Braintree, with the Doctor's consent and advice, and was absent 6 weeks. I officiated there and at Stoughton. The people of that mission are much fewer in number, and (saving a few polite families who reside in and about that place) of more obscure condition than I have served here; but as they seemed disposed to receive me kindly, and exert themselves, as far as can be reasonably expected, in gratitude for the continuance of the Society's favour and bounty, and as I find, upon the whole, that I shall at least be as well off, in point of income, as I am here, and enjoy besides many advantages in being near my native place and my relations and friends, which I cannot have at the distance I am now; and, further, as I think there is some hopeful prospect of being, with the Divine blessing, useful to the purposes of my employment in the Society's service. For these reasons I think it a point of prudence and necessary regard to my family, as well as a deference I owe to the Society's directions, and a re-

spect due to Dr. Johnson, to accept this offer, and beg leave now to acquaint the venerable Society of my determination to do so ; and, with their permission, I resign the salary here to the worthy Doctor, from last Christmas. As soon as the season will allow, I shall have my family removed. Meantime I propose to make another visit to Braintree, and give all the attendance I am able, till I can fix myself there. We are at the distance of 200 miles, which makes the task of removing a family troublesome and tedious, especially as there can be no water passage, with safety, till the spring is far advanced. It gives me the greatest satisfaction and occasion of thankfulness to God, that I leave this Mission, with the general affection of this people, and their kind acceptance of my past unworthy services, and that, through the Divine goodness, I can restore this Church to the Doctor in the like reputable condition in which I received it ; and, as I trust, with some substantial addition to its strength. The people cannot, I hope, be so wanting to themselves, as not to be sensible of the superior advantages they will enjoy under the Doctor's care, and the methods he is disposed to take for the best interest of the Church, and to perfect what his faithful affection and labours began among them : for which he deserves all the honour and respect they can shew him. I sincerely wish and pray he may meet with such return, and be vouchsafed the Divine blessing, to render his valuable life still further useful to this congregation, and to the general interest of religion in this Colony, in which the Church continues to make substantial progress, notwithstanding all the obloquy of late cast upon that and upon the Society, for supporting missions here. It is easily seen, much of this virulence is mainly designed to weaken, and if possible, destroy the influence of the Church of England, as the barrier it is likely to prove against infidelity and enthusiasm : and of the necessity of some such guard, serious Christians are and will be more and more convinced, from the prevalence of those extremes among us. —

[*Rev. Mr. Vicks to the Secretary.*]

Sylmsbury, March 14th, 1764.

Rev. Sir :

I have continued hitherto with gratitude, and to the utmost of my power, to serve the Honourable Society, and, by God's blessing, with good success. A considerable body of people in and about Great Barrington having conformed to the Church. I being the nearest Missionary to them, undertook to visit them as often as I conveniently could, till the Honourable Society should have otherwise ordered. In one of my visits I joined a couple in Marriage, having previously had evidence of their legal publication, of the consent of the parents and guardians of the parties, and that there was no just cause or impediment why they should not be joined together. For this I was arrested at my next visit on the 30th of January, in the midst of my congregation, and in my robes, soon after the conclusion of the morning Service, and conveyed within one or two hours to the County Jail, where I continued 8 days, (with many indulgences from the jail-keeper ;) and then gave bond with 3 substantial sureties for my appearance at the Court, which is 50 miles from Sylmsbury : I employed 3 Attorneys and attended the Court, but the action was never entered in the county clerk's book against me : the gentleman who prosecuted me was one Mr. Mark Hopkins, town clerk, county treasurer, King's Attorney, and brother to the dissenting teacher at Great Barrington, who took me to Mr. Timothy Hopkins, brother to the same dissenting teacher. My expense in this affair, besides the disgraceful insults and indignities I have suffered, amounts to a considerable sum, and has been of great detriment to me and the people of my Mission. I submit to the Honourable Society's approbation or censure, and beg their advice and direction, for which I wait with impatience. My licence from the lord Bishop of London extends throughout New England, and as to what is mentioned in the writ (a copy of which I send enclosed,) concerning a certificate from the town clerk, there are frequent instances of marrying without it : however, after the marriage I demanded, and procured it, and send a copy also enclosed. The judges of the Court treated me with kindness and complaisance ;

and I have reason to think they were very far from beginning or forwarding the prosecution. I could produce very full testimonies of my labours and success at Great Barrington and adjacent parts, as well as at Symbury. The people of Great Barrington have actually begun to provide materials for erecting a Church, which is to be by far the most beautiful and expensive building in that County. The plan is taken from the Church at Stratford in Connecticut, though not so large as Stratford Church. I hope in a short time, to give the Honourable Society some further account of this glorious undertaking. A few scattering inhabitants of a settlement called Noblestown, about 8 miles west of Great Barrington, have erected a frame of a very small Church.

I am, Rev. Sir,

Your most obedient, humble Servant,
ROGER VIETS.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

Stamford, in Connecticut, in New England, {
March 26th, 1764. }

Rev. Sir :

Great pains, indeed, have been taken by a late member of our Church, as I hinted in my last, both to stir up strife and division among the members of the Church, relative to the public expenses which they have been at in building their Church, &c. and for the support of religion. But being disregarded, he is now very busy among dissenters, who in general, of late, are spirited up against the Church beyond what is usual : but I see no prospect of his being able to disturb our peace, or prevent my usefulness. The number of inhabitants in Stamford and Greenwich is about 4850 whites, 110 blacks: heads of families, professors of our Church, in both towns, 170: actual communicants of the Church, in both towns, 57—two added to the Communion on Christmas last. —

[*Rev. Mr. Lamson to the Secretary—Extract.*]

Fairfield, April 10th, 1764.

Rev. Sir :

I received the Honourable Society's gift of a large Bible and Prayer Book, for the new Church at North Fairfield, together with two dozen small Common Prayer Books, and a large number of small pious Tracts, to be distributed amongst my parishioners; a great part of which I have already disposed of to the best of my judgment. I doubt not they will be greatly serviceable in promoting their spiritual interest. I have great reason to bless God that I can acquaint the Honourable Society, that the people of my Mission appear more solicitous in their inquiry after truth, manifest an esteem for the Church, and show a greater inclination to conform to it, than at any time since I've been in this Mission; owing in some degree (I imagine) to the many pernicious books dispersed in the country; particularly the writings of one Sandeman in Scotland. These have served to convince many, that truth and safety are to be found only in the Church, and not among the Sectaries. Fourteen families have been added to my Church within the year, the greater part of which number belong to my congregation in Stratfield, which is in a most flourishing state, and where I have officiated one Sunday in every month for several years.* The people of Fairfield have repaired the Church lately, at an expense of nearly £100 sterling, which is a large sum for them, considering their abilities; it now makes a decent and beautiful appearance. —

[*Rev. Mr. Palmer to the Secretary—Extract.*]

Connecticut, New Haven, May 5th, 1764.

Rev. Sir :

— The state of this Church is pretty much the same as it was when I last wrote, flourishing and increasing. Divers straying members have returned and steadfastly adhere to us, and several

* What is here called Stratfield is now Bridgeport. [Ed.]

respectable heads of families have been newly proselyted, and, from the present view of things, there seems to be a foundation of hope for still greater increase. The Church people here have been wanting in nothing that their abilities could do for the honour of their profession. They are but few in number, and most of them of but moderate fortunes. They have built an handsome church, and, since my coming amongst them, have purchased about an acre of land in the midst of the town, with the frame of an house on it, which they have, in an elegant manner, finished, at a cost, as near as can be ascertained, of £460, lawful money, which they design to secure to the Society, as an acknowledgement of their favors, for their use forever, as soon as they have settled their accounts and got matters in readiness for it.

The Church in these parts is furiously attacked by her enemies, the dissenting teachers chiefly, who are most industriously putting forth their strongest efforts to bring her into contempt, and prevent her increase. They are striking at the root, the Society mostly, which they hope one day to see overthrown, as knowing it is owing alone to their influence and encouragement, that the Church is become reputable, and has got so strong a footing here; and God grant that the gates of hell may never prevail against it. The invidious Dr. Mayhew, of base principles, and it is to be feared, a dishonest heart, has raised a dust to blind men's eyes and stir up a popular clamor. They are very liberal in their satires, and impute faults where there are none. We are as narrowly watched by them as a cat watches a mouse, and every peccadillo is taken notice of and made a great crime. They would be glad to find something to accuse us of; but, blessed be God, that, setting aside the frailties and imperfections common to human nature, they can find nothing, though they are carping at every thing; and to escape the slanders of their virulent tongues, we had need to have the perfection of the pure angelic nature. They are restless to find some evil thing to say of us, and seeing that they could find nothing else, they have thrown out their invectives against one or two, for giving (as they say) too large account of their labors and success, &c., as they stand in the Society's abstracts, in which, though they may perhaps have a little exceeded, I am confidently persuaded there

have not been wilful impositions. These things I mention, because, as they are made public here, they will probably cross the seas and reach the Society's ears, which I hope will have no other influence on that venerable body than to stir them up the more vigorously to exert themselves for the good of their Missions, and encouragement of their missionaries, none of whom are quite so faulty as their enemies would make them. I think, indeed, scarcely at all so; for to say the truth I know not of one in New England, but who behaves with ministerial prudence, is blameless in his life, and faithful in the discharge of all ministerial duties; and, I verily believe, if the Society exactly knew the conduct of each, not one would fall under their censure. It might, perhaps, however, have a good influence if the Society had a larger number of upright, honest-hearted, faithful members here. A gentleman in this town, of a liberal education and affluent circumstances, viz., Mr. Enos Alling, to whom such a character justly belongs, I would beg leave to recommend as well worthy of, and to which I heartily wish he may be advanced. He is truly Catholic in his temper, has been the greatest benefactor to this Church, and would, I doubt not, do all he could for the interests of the Society, and the furtherance of their pious and charitable designs: and as he is childless, though a married man, would at least leave them a valuable legacy. Mr. Harrison, who has lately been made a member, is coming home, and will, I doubt not, if he should be inquired of, confirm what I have said, and strongly recommend him too. —

[*Rev. Mr. Vicks to the Secretary.*]

Symsbury, June 23d, 1764.

Rev. Sir:

My labor and success are much the same as I have mentioned in my former letters. In the last half year I have christened 1 adult and 41 infants, buried 5, married 2 couple. Many (if not the major part) of conformists, as well as of others, in my neighborhood, apply to the civil magistrate to be married.

With the utmost grief and concern, I observe that there are

great numbers in my mission unbaptized, and many persons whom I have good reason to think very well qualified for the Lord's Supper, yet neglect that blessed Sacrament. Both these sorts I have endeavoured in public and private to bring to a sense of their duty; but the general excuse is: "These Sacraments will not save us." "If we have true faith, we shall be saved without them." "And if we have not, we shall perish though baptized and communicants." These and other false reasonings I endeavoured to confute, and shall labour still more to support the credit of the holy Sacraments. The books which the venerable Society were so good as to send me I have distributed in the best manner I was able, and they have done excellent service. Now I am humbly necessitated to request some more Prayer Books and pious Tracts; such as the venerable Society shall think proper, especially some concerning the nature, design, necessity, importance and usefulness of the two Sacraments, and something to explain the cross in Baptism, and the responses of the sureties, which seem stumbling blocks to some. Such books are uncommonly necessary in my mission, being 35 miles from any other Episcopal minister, and the dissenting teachers of this country too lightly esteem the Sacraments. I should be extremely thankful to the venerable Society, if it might please them to bestow upon me, for my own use, some more large expositions and defence of the articles, canons, liturgy, offices, rites, ceremonies and injunctions of the Church, than I have yet read. Such books I would peruse several times with the greatest attention, and should then be more ready to give a convincing answer to every query and objection of dissenters, many of whom seem to need only the being informed to conform.

The good people of St. Ann's Church, Salmonbrook, proceed towards the completing of their little church, as fast as their poverty and other difficulties will admit. The good people of Great Barrington have now raised the frame of their church, which, though not large, yet, on account of its architecture, beauty, expense and regularity, would be reckoned no mean country church, even in England. It is 50 feet by 40, with a front gallery, a beautiful chancel, and a steeple about 115 feet high. It is named Christ Church in Great Barrington. There are in my possession 4 deeds, from some good people of Great

Barrington, to the Society, in trust, for the use of their church, which I will carefully transmit by the first good and safe opportunity. I conjecture that these lands amount to about the value of £100 sterling, and may rent at about £4 per annum. I send with this a copy of my letter of March 14th, 1764, also the New York Gazette, in which an account of the same matter was published, in general, true and exact. Much the same account, I am informed, was published in the Boston paper, and I have never heard that either of them has been contradicted. I remain, with thankfulness and submission,

The venerable Society's and your most

Obedient and humble Servant,

ROGER VIETS.

[*Rev. Mr. Beardsley to the Secretary—Extract.*]

Groton, June 26th, 1764.

Rev. Sir :

The number of my hearers continues to increase, though not in the same proportion as some time past. A prodigious flood of wild enthusiasm has lately broken out in these parts. Mr. Whitfield is touring through our colonies, and the bare mention of his name is but too apt to run the weak-minded class of people well nigh into madness; but I bless God that those who are grounded in the doctrine and discipline of our Church, appear more and more zealous and attentive to her excellent form of worship, and the confused disorder among the dissenters of different denominations is so great, that even some of them are brought by that means to see their errors, and seem inclined to return back and take sanctuary in the bosom of their peaceful Mother. I have baptized in the last half year 5 infants. I beg leave to acquaint the Society, that I have drawn my midsummer bill of £15 sterling in favor of Mr. Gersham Breed, merchant in Norwich. —

[*Rev. Mr. Andrews to the Secretary.—Extract.*]

Wallingford, June 26th, 1764.

Rev. Sir :

— My Mission continues to flourish and increase, and I think I may truly say my people in general adorn their profession by a sober, regular conduct, living in love among themselves, at peace and brotherly kindness with the dissenters. In the parish of Cheshire, where more considerable accessions have lately been made to the Church, the dissenters show a very uncharitable and bitter spirit towards them, in which case I have constantly advised the Church there patiently to endure calumny and calmly to suffer those wrongs which cannot legally be redressed, and hope this will in time thus bring the dissenters to a better mind.

— But you further observe, sir, that as the people at Middleton are well able, so the Society hopes they have rewarded me properly for my labour. I must think the venerable Society has been misinformed concerning the abilities of that Church ; for the burden upon them in supporting a minister is more than four times as great as it is upon the dissenters of that parish to support theirs ; and though, had they been at no other expense, they were well able to reward me ; yet, considering their expense in maintaining a reader among them, and their additional charge in sending him to Europe for Holy Orders, I did not think them able, and therefore did not require, and never have received of them, the least reward for my service there : and it does, indeed, give me much concern, to find that venerable body appears to suspect me guilty of acting upon so low and mercenary principles, as to strive to obtain a reward of them for services for which I have received a sufficient reward of others. I owe so much to my own character, that I must assure the Society, that as I was in some measure acquainted with the great burden which did lay upon them, it really was with reluctance that I applied to them for a gratuity, and nothing less than necessity would have tempted me to it. The burden of the late war has so reduced people here, that when I came from Europe I contented myself with requiring £40 sterling of my people, which is £10 less than their agreement with me ; and though they appeared entirely

willing, and engaged themselves to do their utmost, yet, through the real poverty of many of them, they have not been able to make good this last sum, any one year, within £5 sterling ; the utmost I have received from them per annum, not exceeding £35 sterling. I do not, however, mention this by way of complaint, but purely to satisfy the Society what the true reason was of my applying for a gratuity. —

[*Rev. Dr. Johnson to the Secretary.—Extract.*]

Stratford, Aug. 12th, 1764.

Rev. Sir :

— Mr. Kneeland is very desirous, as well as the people, to be appointed to Huntington, Brookhaven, and the south side of Long Island, if Mr. Lyons would make way for him : but since he finds he can stay, he declines going away. I hear he has but 6 or 7 left of what was a considerable congregation in Mr. Brown's time ; and it is now doubtful whether any people would have him, he having fallen into great disgrace by unmercifully beating a man, who, it seems, never struck him a blow. He has not yet had his trial ; so I know not how it will turn out as to what provocation he had. But the man was with me, and appears by his scars to have been very roughly handled ; and Mr. Lyons is greatly blamed, and the Society as well, for supporting a man, that does no good, but much harm. I am very sorry to write in this manner, but know not how, in faithfulness to the Society, I could avoid it, as he is such an open disgrace to the Church and Society. However, if Mr. Kneeland cannot be in those places where there is indeed the greatest need, he is willing to be at the Society's disposal. Mr. Bennet was here just before I received your letter, and after 5 or 6 month's trial, was greatly encouraged to hope he should do much good among the Mohawks, by whom, and General Johnson, he was kindly received. I immediately sent him the paragraph of your letter that related to him. I conclude he is long since returned, but have not since heard of him. I know of none of the parishes that could well do without the Society's help, but that in Rhode Island, which I wish could be prevailed on generously to resign it. —

[*Rev. Mr. Hall to the Secretary—Extract.*]

Wallingford, 18th Aug., 1764.

Rev. Sir :

— The affair of emigration into these townships chartered by Gov. Wentworth, since the reduction of Canada to the British Crown, carries a favourable aspect. Some, even from the seacoast of Conn. in this vicinity, have now in cultivation some of the townships, with the smiling prospect of fine wheat-crops ; and one circumstance I beg leave to communicate, which afforded a striking evidence of the engagedness of those adventurers : it was, that as soon as news of my arrival was spread, many of those adventurers applied to me for intelligence of the disposition of his Majesty towards encouraging their settlements ; suggesting that Lieut. Gov. Colden, commander in chief [pro tem] of his Majesty's province of New York, had granted some charters of those identical lands granted by Gov. Wentworth ; and done under a feigned pretence (as is said,) that there was a grant made to the Duke of York of all lands, from the east side of Hudson River, to Connecticut River, west, which counter claims and charters, granted as above, will, it is to be feared, involve the settlers in warm altercations : a thing much to be dreaded as impedimental of their settlement. I acquainted the inquirers that I had some sermons delivered before the Society, and an answer to Dr. Mayhew's remarks, which I should distribute to those that settled, in due proportion, although I had asked the favour for the towns of Guildhall and Granby. I would now beg your kind attention to this affair. I know of no such appropriated interests in lands, for said Society, anywhere existing : and it is a most opportune season, I humbly conceive, to propagate the Gospel in foreign parts by settlement of the extended dominions : for I beg leave to ask, whether making additional territories without settlements in this wilderness, is not like an European Commonwealth—*mere imagination.* —

[*Rev. Dr. Johnson to the Secretary—Extract.*]

Stratford, Sept. 14th, 1764.

Rev. Sir :

— Here are now about 100 families and 140 actual communicants ; it may seem, perhaps, to the Society and others, difficult to account for it, that there are no more. Here and in many other places, especially on the sea coasts, after so many accounts as have been given from time to time, of the increase of our numbers, and by some our missionaries have been censured, as giving too large reports of our increase. Now, to account for this, it must be observed, that besides many deaths, there are in these countries very frequent migrations, especially from the sea coasts to the inland parts, where land is much cheaper, and where many of our people, particularly the youth, have from time to time removed. In Stratford, for instance, had all that conformed to the Church, with their descendants, continued here hitherto, instead of 100, I believe there would have been 200 families. There are a number of poor people destitute of Prayer Books, who complain they are unable to procure them, on whose account I should be thankful for a number of cheap Prayer Books, and other small tracts, especially any that may engage them to love, and duly attend on the public worship, and a few are desirous of the new Whole Duty of Man. I am desired by the Rev. Mr. Myles Cooper, my successor as the President of King's College at New York, and Col. Frederick Phillips, of Phillipsburgh, in that province, (in whose behalf I lately wrote to recommend Mr. Munro for holy orders, the Colonel having built and endowed a church,) to mention them both as being desirous of being admitted members of the Society for propagation of the Gospel. I doubt not that they will both be worthy members. —

[*Rev. Mr. Beach to the Secretary.*]

New Town, Oct. 3d, 1764.

Rev. Sir :

My congregation at Reading has increased very little for some years past, by reason that many who were wont to attend there, though living at the distance of 6, 8 or 10 miles, have late-

ly built a small church near to them, where they can more conveniently meet, viz., at Danbury, Ridgbury, North Fairfield and North Stratford, which has very much retarded the growth of the congregation at Reading: which, notwithstanding, now consists of about 300 hearers at one time. At Newtown our congregation consisting of about 400 or 500 at once, increases continually by additions from the Independents; the occasion of which is the prevailing of *Antinomianism* among them, which so disgusts the rational and knowing men of that party, that they attend at our Church, merely for the sake of the doctrines, until they become in love with the Liturgy; and though our enemies may be pleased to ascribe the great increase of Church people here to worse causes, yet this I know to be the chief; and that, as Antinomianism and wild enthusiasms prevail among the Independents, in such proportion, the professors of the Church of England are increased. According to my observation, this is always the cause, where there is any minister or even good books of the Church among them, from whence they may gain a rational account of the terms of acceptance with God. I am exceedingly thankful to that excellent gentleman (to me unknown,) who has condescended to take so much notice of us in New England, as to vindicate us from the reproaches of Dr. Mayhew, of Boston. Supposing it will be most acceptable to the venerable Society, exactly to observe their order, I have here enclosed the present state of my parish.

I am, Rev. Sir, the Society's and your
Most humble Servant,

JOHN BEACH.

[Rev. Mr. Graves to the Secretary—Extract.]

New London, Oct. 9th, 1764.

Rev. and Worthy Sir:

— It gives me great pleasure that my conduct is pleasing to the venerable Society; as a conscientious discharge of duty is their will, it shall be my study. How I go on the learned bearer can well inform you. Nothing but poverty prevents the

growth of my hearers. My communicants increase but slowly. Since my last, I [have] baptized 16 children, and 3 adults able to give account of their faith. Four new floor pews have been built: they were engaged as soon as laid out, and so would a dozen more have been. My duties, extra-parochial, are very numerous. I attend occasionally two societies, wholly dissenters, about 18 the one, and the other 22 miles distant from this. I was lately desired to officiate in another 25 miles off; also in two or three places on Long Island, across an arm of the sea, besides in two Indian tribes, the one 9, and the other 7 miles off, who are very desirous of my coming. One of them has a preacher, ordained in the dissenting way, residing among them, a disreputable, understanding man of their own tribe,* much under my influence, as indeed, the whole tribe is. Pray, sir, present my duty to my venerable patrons, and tell them I desire to know if they would encourage this Indian minister (if I may so call him) to come home for holy orders, and settle him over these and the neighbouring tribes of Indians. My zealous endeavors shall be exerted, and I am sure Sir Wm. Johnson, whom his Majesty has appointed chief over all his Indians, would heartily concur with me. Besides, this would obviate all the trifling impious doctrines of the Socinian doctor,† who has wrote as scurrilously against the religious Society, as he has rebelliously on the 31st January; for which he should have emblazoned a pillory with his ears.

In a letter dated May 20th, 1749, from your predecessor, directed to me, residing in Chester, in England, are these words: “The salary from the Society will be £60 per annum, with a new house and a glebe of 30 acres of good land.” The deed I never saw; my whole land only half a quarter of an acre, within 2 rods: and though I repeatedly wrote to the Society, I never heard that my complaint was observed before. I was, when I was sent here, to visit Hebron, now and then, 30 miles off, which I did, and officiated 12 times in the same number of months for some years, for which I had no recompense, though it cost me several pounds, and I was a fixed missionary; and I can truly say I rode 100, sometimes 120, sometimes above 200 miles, to propagate the Gospel, at my own expense; though others who

* Samson Occum.

† Mayhew.

have wrote largely of their performances, have been generously rewarded. But as I did not, and could not agree with some of my brethren's proceedings, I opposed them in what I thought wrong, and was also a stranger. I incurred their displeasure, and through their writing gained very little ground with my superiors. However, truth appears, and will shine in time, and blaze in eternity. Unless my heart grossly deceives me, I preach and practice for eternity.

That the Society got a deed of 130 acres of land is unquestionable. I understood it was sent by Mr. Stewart of this town, once a member, who imposed the deed of another parish for that of New London; though he equivocates about it; all the rest of the parish absolutely deny it. If Mr. Punderson pleases, he can unravel the whole dark proceeding; for, I understand, he received the deed from the parish of Hebron, (which was for several years under the inspection of the minister of New London) and delivered it to Mr. Stewart, and that the two contrived the plot, for which I am the sufferer. Had I that land, my income would be worth £100 per annum, as the Secretary's letter said it was: whereas, till of late, I had not above £10; now I have about £15 sterling, instead of £20, as promised, yearly; but I prefer a contribution to an obligation.

[*Rev. Mr. Hall to the Secretary.*]

New Haven, Oct. 22d, 1764.

Rev. and Honoured Sir:

This is my second address, and I now congratulate my countrymen on their agreeable prospect of an appointment of a Bishop for America; and now advise you that a report is propagated from New York, that Gov. Colden has transmitted to the King, in Council, a claim of said province, to all the lands westward of and adjoining to Connecticut River; a claim that has laid dormant for almost a century, and now very lately transpired; and, it is said, has obtained a ratification of his Majesty and Council. If such an event has happened, it will occasion much speculation, and I know not but subvert the political system of

some of these provinces. However, may I be permitted to beg that I may be commended by his Grace of Canterbury and of York, and the venerable Society, that, by their influence, I may sustain some dignified commission in these provinces, in the government of New Hampshire; surveyor of his Majesty's woods, or surveyor of his customs, in this or the neighbouring province, that so I may be enabled to promote the noble views of the Society: and I would undertake to procure survey of such chartered lands as are appointed to the Society, without any cost to them, and thereby ascertain any interest to said Society, that will be most advantageous to the settlement of these American plantations. However, I shall never cease to pray for the flourishing state of said Society, under the auspicious influence of their venerable head.

I am, with the greatest deference,

Their most devoted, humble Servant,
ELIHU HALL.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

Stratford, New England, Dec. 26th, 1764.

Rev. Sir:

My health and vigor have been much improved since I moved into this sweet and most healthy air at Stratford: so that I was never better able to discharge the duties of this Mission than, thank God, I have been ever since I have again undertaken it. I have the greatest satisfaction to find the people of our Church here to be generally serious, and religiously disposed; and there are in this parish near 150 actual communicants; though I have never seen above (and often somewhat less than) about 100 of them together at a time, of which I have admitted only 2, and baptized 20, during the year; and I hope it may please God a little longer to continue me in some measure useful.

I have lately been applied to by some of the people of Great Barrington, a town at the frontier of the province of Massachusetts, adjoining to New York Province, within about 20 miles of Hudson River, who join with a number of people on the New

York side of the line, in desiring the Society's favour. They are both pretty numerous, and are building a Church which they model by ours at Stratford; and have a young candidate named Bostwick, whom they like, nearly of age for orders, who they desire may have leave to go home for them; against which, I think there can be no exception, as a great part of them, viz. those on the New York side (to whom he is to preach alternately,) are remote from any church of any denomination. Mr. Bennet was lately along by me on a visit to his friends, and still continues to have much hope of doing good among those people, but is afraid of being interrupted by the small pox: he intends a letter very soon. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

Hebron, in Connecticut, Dec. 27th, 1764.

Rev. Sir:

— The summer past the Church people subscribed about £90—[a guinea is 28s.]—in order to finish the inside of the Church. It only wants plastering now, which is to be done in the spring. We had some small encouragement from dissenters for this end, which, a few years ago, would have been censurable in their Meetings, and would, at this day, if their teachers could have their wills: but as the principal men committed the crime, and most all of their hearers knowing what the Church is better than heretofore, have much thrown away their ancient bitter whims: to recover which, two of their freakish, envious teachers make it their business to revile the Church, even upon Sundays; and one of them even forbade his hearers attending the Church on Christmas Day. However, his religious interdict was regarded only by some silly souls, who are waiting for some ecclesiastical promotion. In September last I read the prayers of our Church, and preached a sermon, in a dissenting meeting-house in Hebron: being the time when we choose our representatives, it was to the general approbation of all present.

By a late discovery, we are obliged to return our thanks for the pious intention of Mary Corsett, widow, of Boston, New England;

who, in her last will, dated October 29th, 1744, gives “£300 old tenor, towards finishing the Church of England building at Hebron, in the Colony of Connecticut, to be paid out of a certain tract of land I have in Canterbury, in said Colony, by Mr. Tho’s Hancock, and Nath’l Glover of Boston, my two executors,” who never could find out that any Church was at Hebron, until the Rev. Mr. Caner (by desire) asked for the payment. Mr. Glover, who enjoys the estate of the deceased, gives us hopes now that the legacy shall be paid, when the land can be sold out, of which it was to be paid. The gratuity was noble, but Mr. Glover is a dissenter. —

[*Rev. Mr. Beach to the Secretary—Extract.*]

New Town, in Connecticut, April 12th, 1765.

Rev. Sir:

There is no considerable alteration in my Parish since my last, only there continues to be some small additions to us from the dissenters, occasioned by their dissatisfaction with the *Animonian* tenets, which prevail among them. I am now engaged in a controversy with some of the Independent Ministers about those absurd doctrines, the sum of which is contained in a thesis published by New Haven College last September, in these words, viz: *Obedientia personalis non est necessaria ad justificationem*. They expressly deny that there is any law of Grace, which promises eternal life upon the condition of faith, repentance, and sincere obedience; and assert justification only by the law of innocence and sinless obedience. Though my health is small, and my abilities less, I make it my rule never to enter into a dispute with them unless they begin: yet now they have made the assault, and advocate such monstrous errors as do subvert the gospel, I think myself obliged by my ordination vow, to guard the people (as well as I can) against such strange doctrines: in which work hitherto, I hope I have had some success; for the church people here are very well fortified against both Antinomianism and enthusiasm, both of which rage amongst the Independents: neither are any of my parishioners afflicted in any degree with Deism.

[*Rev. Mr. Graves to the Secretary—Extract.*]

New London, April 20th, 1765.

Rev. and good Sir :

Be pleased to present my Christian love and duty to the Religious Society, to whom I hope my last came safe, by a very worthy member, was kindly received and duly weighed. Esquire Harrison knows me and my circumstances, and is well able to second my request. I declare I am obliged through the dearness of the place I am in, to draw quarterly, and though I laboured hard for some years teaching, boarding, clothing, &c., young gentlemen from the West Indies, can get nothing. I laid before you, in May last, my parochial account, which continues much the same, only that my hearers increase, and would (as I wrote) grow very fast, were my parishioners able to enlarge the Church. However, in a general way, the Church grows by my preaching in several places beyond my Mission, where none of our clergy ever preached. But there is one difficulty in the way: our Liturgy requires responses in several places of the service. Now in my houses, &c., where I officiate, it frequently happens that not one of the Church of England is present. What shall I do in this case? 'Tis wrong to transgress the rule, and how to personate minister and hearers, I know not. The responses after the Lord's Prayer, belief, &c., may be said without any inconsistency by the minister only, but not the Psalms. Be pleased to weigh this affair, and, as far as may be, permit us to win those people with holy guile, who, I doubt not, would be sooner brought over to the discipline of our Church. God forbid that we should vary from the rubric, when officiating in our Churches: but in houses I humbly presume it might be somewhat winked at, in order to wean the dissenters from their prejudices for the present, in hopes of winning them over to our more reasonable service in time. But in this I submit to the direction of my superiors, which I shall always observe. How acceptable I am to the dissenters of all sorts appears from their sending for me in their illness, and desiring my spiritual advice in the most necessitous times, which I always comply with. My prayers, without books, earnestly engage their attention, and gradually wears away their prejudices, when they

find we can pray without a form, as well as their own formal teachers. I am sure we have as much knowledge, and I hope and presume as much grace. I wish I was favoured with some pious Tracts, especially with some Common Prayer Books, and a parcel of that incomparable, unanswerable piece, *the Blacksmith*. I have not had an abstract or any pieces for a long time, so that I cannot observe some things which I ought. By directing any letters, &c., for me to the care of Mr. Henry Van Vleeck, merchant in New York, I would receive your benevolence which I fear I frequently lose. —

— Permit me, Sir, by you to inform the venerable Members—the zealous promoters, the guardians, the patrons under God, of our most holy Church, of one affair, which, unless timely prevented, will be a great discouragement to our religion; and that is, creating king's officers for these colonies, wherein I presume the government is liable to be imposed on. At the time of appointing these officers, the government takes it for granted that they go to Church; and so they are nominated, qualify and enter upon duty, but resuming the cloak, return to their dissenting brethren. While in London, waiting for preferment, none more constant at Church; having obtained their ends, none more sedulous. A certain person from this Colony, (where the very name of a Churchman is a certain bar to preferment,) is lately gone to England, I suppose, for promotion. Should he succeed, he will be as zealous for the service and discipline, while there, as the comptroller of this port, whose name is Colonel Dyer, a preaching lawyer, who never comes to Church; attends and pleads at all our courts, and deposes his son, a mere stripling, whom he is scheming to have promoted in his stead. This is fact, and although to mention me as the author of this information might cause me uneasiness, yet if my patrons demand it, I will openly declare the truth. Certain I am, should there be an alteration in our colonies, particularly Boston and Connecticut, (which I pray God hasten,) and due care taken to place true church governors and officers over them, Babel would be confounded, and our Zion triumphant. I pray God direct our king, his council and parliament, that Church and State may be blessed with upright and pious rulers. —

[*Rev. Mr. Viets to the Secretary—Extract.*]

Symsbury, June 25, 1765.

Rev. Sir :

I have received the venerable Society's letter of November last, for which I am heartily thankful.

As to Hartland, [Hartford?] I am willing to submit to the venerable Society's determination, but beg a little time to consult the circumstances, tempers and expectations of the people of that place. In the meantime I shall be ready to assist them on week days, as often as they desire, though they are not absolutely within my cure.

In the affair at Barrington, I endeavoured to overcome evil with good, which attempt I found very successful and advantageous. My conduct in that matter received the approbation of the greater part of the dissenters, and my own people (so far from being prejudiced against me thereby, as I was at first considerably apprehensive,) greatly resented the malice and meanness of my prosecutors. I have now no fear of any bad consequences of that transaction, unless it should deprive me of the favour of the venerable Society, upon which I principally depend for my credit, direction and support, in a situation and profession of toil and difficulty. I will not offer one word in justification of an action which the venerable Society have pronounced irregular, whose judgment I acknowledge to be infinitely superior to mine ; yet, by way of apology, I would observe, that as far as I can learn, the Clergy of the Church have been allowed to solemnize marriage universally throughout New England, without being thought to transgress the limits of their cure : otherwise, how could those Episcopal Churches which are destitute of a regular pastor, as above half the churches of New England are, have marriages performed in such a way as their consciences direct. The law on which I was prosecuted was passed when there was one or no Church in New England, and therefore could not specially refer to the Church Clergy. The law seems evidently intended to prevent those dissenting preachers who are settled within certain limits, from infringing on each other, the certificate I knew not to be essential, before I performed the marriage ; and as soon

as I found out how necessary the letter, though not the meaning of the law had made it, I was very sorry I had not obtained it beforehand. I give the venerable Society great thanks for the good books which they intend for me, which I hope ere long to receive, and improve to the advantage and edification of myself and my parishioners. I have baptized the last half year 38 infants, and have at present 34 steady communicants, and lost some by death and removals : however, I hope in my next to give a larger account of my communicants. —

[*Rev. Mr. Graves to the Secretary.*]

New London, June 5th, 1765.

Rev. Sir :

At the earnest request of the Narragansett Indians, 40 miles from hence, I have preached to them, and intend to see them again this summer. They have given 40 acres of land to the Church, and are desirous to be instructed in our religious principles. I have several of them at my house, and find them very worthy of notice and encouragement : they have made great proficiency in Spiritual knowledge, and spare no pains for the improvement of their souls. They are also fondly attached to the present government, and most gratefully sensible of his majesty's pious care for the preservation of their lands, which, however, graciously intended and strictly enforced, is shamefully neglected. I had almost said *opposed*, not only with regard to that tribe, but all the rest. Last week I received a letter from them, desiring me to recommend them to the care of the Religious Society for a schoolmaster, in which request I heartily second them. I humbly and earnestly beg they would take them into their consideration. Their generous donation towards a Church, their progress in religion, their love for ours in particular, and their steady adherence to the crown of England from the very first, will, I hope, engage the attention of my venerable patrons to encourage those noble principles by supplying them with a schoolmaster. Mr. Bennet, the schoolmaster among the Mohawks, designing to return when the small pox is abated. Pray, Sir,

recommend this good motion, and as these poor, ignorant people desire to improve in spiritual as well as temporal knowledge, let them be heard, that the young generation, being made sensible of their duty to God and man, may call you blessed. Through their ignorance of letters and the English language, they cannot advance in religion, nor manage their civil affairs as they would, both of which inconveniences would be obviated by a pious, prudent schoolmaster, whom if you thought proper I would oversee. Why I would not recommend that concern to others, I desire to be silent.

My Church has altered nothing since my last. As I said, the mere poverty of my hearers hinders the enlarging the fabric: consequently, the number that I am certain I might have, is less. To improve those I have, by a sound doctrine and an exemplary conversation, is, and shall be, my great and only study, the pious end of my truly charitable benefactors, to whom be pleased to present my love and duty.

This, perhaps, will be delivered by one of my best, nay, I doubt not to say, the very best subject his majesty has in this part of his dominions. Under God, he has supported the dignity of the crown of England, contrary to human probability, against the combined forces of France, and the secret machinations of their bloody missionaries, and has brought almost all the Indians into royal subjection. I doubt not but his arrival at court will form a regular plan for an invaluable peace. I doubt not to say, no person can be as servicable to his majesty, king George's interest, as the Hon. Sir William Johnson, whose designs and person I pray the great King of kings to prosper and succeed to the benefit of true religion and glory of England. I hope your Christian patience will pardon my liberty, which the pitiable circumstances of the Indians loudly request, and which duty to my King, whom I conscientiously obey, and zeal for the best of Churches, whose interest I'll faithfully promote, command the best attention and powers of, good Sir,

Your most obliged, most obedient,

And very humble Servant,

MATTHEW GRAVES.

[*The Clergy of Connecticut to the Secretary.*]

Colony of Connecticut, Sept. 5th, 1765.

Rev. Sir :

We, the subscribers, accidentally convened, beg leave to inform the venerable Society, that although the commotions and disaffection in this country are very great at present, relative to what they call the imposition of Stamp duties, yet we have the satisfaction of informing them, that the people of the Church of England, in general, in this Colony, as we hear, and we are able to assure the Society, and those, in particular, under our respective charges, are of a contrary temper and conduct; esteeming it nothing short of rebellion to speak evil of dignities, and to avow opposition to this last act of Parliament, as is (with sorrow we mention it) too prevalent, at present, among the people in the Colonies. We think it our incumbent duty to warn our hearers, in particular, of the unreasonableness and wickedness of their taking the least part in any tumult or opposition to his Majesty's acts, and we have obvious reasons for the fullest persuasion, that they will steadily behave themselves as true and faithful subjects to his Majesty's person and government, and as obedient sons of the Church of England.

We are, Rev. Sir, with the greatest respect, the

Society's and your obedient, humble Servants,

JAS. SCOVEL,
THOS. DAVIES,
SAMUEL ANDREWS,
BELA HUBBARD,
ABRAHAM JARVIS.

[*Rev. Mr. Davies to the Secretary—Extract.*]

New Milford, Sept. 24th, 1765.

Rev. Sir :

— In most of the towns the agents being dissenters, they, in the division of the land, contrary to all rules in similar cases, lay out (as they term it) the Society's right or lot, in some re-

mote swamp, or rocky, barren and mountainous part, whereby the Society's land is not worth acceptance; and this, they inform me, is the case in all the towns, they are acquainted with, Arlington excepted; in which one Jehiel Hawley, late one of my parishioners, was agent, who would, I believe, very willingly (being a sensible and well disposed man) without any reward, assist in laying out and taking care of the Society's land, had he any authority from the Society for that purpose.

It is with pleasure I can assure the Honourable Society that all my parishioners continue, by word and deed, quite loyal; while too many of the dissenters, by word and actions, condemn and oppose the late act of Parliament. In a word, there is such a fermentation in the country, as though some mighty change was taking place. In public and private I have shown the various obligations we are under of subjection and obedience to our rightful and gracious Sovereign, King George, &c., &c. —

[*Rev. Mr. Leeming to the Secretary—Extract.*]

Norwalk in Connecticut, Sept. 30th, 1765.

Rev. Dr.:

The last half year I have baptized one adult, after proper instruction, and 28 children. I have the pleasure to acquaint the Society, that the people under my care, giving due attention upon the means of grace, and their lives being exemplary, has induced several dissenters to join in communion with us. I have the satisfaction to assure the Society, that missionaries being placed in this Colony, is not only very serviceable in a religious, but in a civil sense. In the northeast part of this Colony there have been most rebellious outrages committed, on account of the Stamp Act, while those towns where the Church has got footing, have calmly submitted to the civil authority. This has been remarked, and by the dissenters themselves, to the honour of the Church.

It is said that Mayhew, the day before the mob pulled down the Deputy Governor's house, preached sedition from these words: "*I would they were even cut off that trouble you.*" He has

abused the Church with impunity, and perhaps he thinks he may escape in abusing the State also. I fear he will do much mischief if he is not curbed in season. All his influence lies among those who will immediately desert him, if they see the State or authority at home discountenancing him. He makes the rabble believe he is of great consequence; if they found he could not do what he pretends, they will be quite willing he should suffer alone. —

[*Rev. Mr. Beach to the Secretary—Extract.*]

New Town, in Connecticut, Oct. 2d, 1765.

Rev. Sir:

My parishes continue much in the same condition as in my last. I have, of late, taken pains to warn my people against having any concern in the seditious tumults with relation to the Stamp duty, enjoined upon us by the Legislature at home: and I can with truth and pleasure say, that I cannot discover the least inclination towards rebellious conduct in any of the Church people here, who remember, with the sincerest gratitude, the favours we have received from the mother country, and esteem ourselves under the strongest obligations of all dutiful obedience to the Government at home. I wish I could say the same of all sects in these parts. My parishioners desire to return their most humble and hearty thanks to the venerable Society, for their long continued favours, without which they must have lived in a miserable condition; as they verily think that the advantage of enjoying the Church of England is one of the most invaluable blessings on this side of Heaven; and as there is no other society of Christians here, with whom they can join with any degree of content or satisfaction in their own consciences. —

[*Rev. Mr. Graves to the Secretary—Extract*]

New London, Oct. 9th, 1765.

Rev. Sir :

— As to the Indian preacher, I presume, from my own knowledge, to recommend him as a very worthy person, of unblemished life and conversation, as well qualified as most that go over, though only taught in a private academy, where Indians alone are instructed. Should he consent to be Episcopally ordained, I believe it would be from principles of conscience : but now fear he will not, as my scheme is published, which I should have desired you to conceal. Sir Wm. Johnson and several of our clergy would heartily recommend him, if asked, upon that occasion.

A copy of a letter, written by Dr. Bearcroft to me in Chester, I herewith send you, where you may easily see a deed was sent over, from which, though written by the Secretary, according to the Society's orders, I never had any advantage. I told you my venerable patrons were imposed upon, and my yearly loss very great ; however, neither that nor my fixed mission prevented me from doing all the honor and service I could to our best of Churches, in distant as well as adjacent places. —

[*Rev. Mr. Dibbles to the Secretary.*]

Stamford, Connecticut, Oct. 28th, 1765.

Rev. Sir :

— At the request of the most charitable Mr. St. George Talbot, still zealous to encourage and assist our weak Churches, I lately went to Danbury, about 30 miles distant, in company with the Rev. Mr. Leaming, where we had the pleasure of meeting with Mr. Talbot, and the Rev. Mr. Lamson ; and on the 18th inst. I preached a sermon at the opening of their new Church, which, through Mr. Talbot's assistance, is covered and closed, with a neat steeple :—a good congregation of people gave devout attention, among them many dissenters, and some of best character among

them. They are an inquisitive people after knowledge, serious and well disposed, but much divided of late in their religious sentiments, through the corrupt doctrine lately preached among them, whereby they are separated into three distinct religious assemblies ; very censorious and uncharitable towards each other. Could the few zealous professors of our Holy Church there be blessed with a more constant and settled administration of religion, agreeable to their wishes, it might greatly conduce to the interest of true religion : and it's hoped the more rational and sober part among the dissenters would bethink themselves, and return to the unity of that Church which their forefathers, through mistaken zeal, endeavoured to pull down, and unjustifiably separated from ; and thus restore themselves to peace, unity and concord. I preached a lecture the next day, also, in a private house of my brother's, who is a sober, zealous dissenter, about 5 miles distant from the town, Danbury being the place of my nativity, where we had also a much greater number than was expected to attend Divine Service ; and their devout behaviour and engaged attention was very agreeable. Mr. Talbot returning with me, I waited upon him next week to North Castle, and the 24th inst. preached a lecture in the Church there, to a good congregation, considering the short notice, and baptized sundry children. Mr. Avery, happily settled at Rye, tells me he shall be ready to afford them his pious assistance, as often as is consistent with his more important cure. In this time of general discontent and disturbance in this and the other provinces, portentous of unhappy consequences to their well being, I endeavour, both in public and private, to inculcate the great duty of obedience and subjection to the Government in being, and steadfast adherence to that well tempered frame of polity upon which this Protestant Church of ours is built, a constitution happily balanced between tyranny and anarchy. I am not alone in the opinion, that the protection, support and encouragement of the Church in the American colonies is the highest wisdom, even in point of civil policy, and the best security of this people's allegiance and attachment to the mother country. —

[*Rev. Mr. Lamson to the Secretary—Extract.*]

Norwalk in Connecticut, March 25th, 1766.

Rev. Dr. :

— I have nothing extraordinary to write concerning my Church; unless it be this, that we live in peace and unity, while the dissenters round about us are in the utmost confusion. The rapid progress of the Church causes them to be very restless and uneasy, and that temper has caused them to publish one thing after another, in order to render prelacy most contemptible. After so many provocations, the Clergy in this Colony concluded it was necessary there should be a calm defence of Episcopacy published; and, in their voluntary Convention, appointed me to undertake the task, which I have executed to the entire satisfaction of those that put it upon me. Mr. Cooper, president of King's College, will send you one of the copies. —

[*Rev. Mr. Lamson to the Secretary—Extract.*]

Fairfield, April 2d, 1766.

Rev. Sir :

— In a time of anarchy and disloyalty in this country, the professors of the Church of England have in general, throughout the province of New England, distinguished themselves by a peaceable submission and quiet deportment. The missionaries have exerted themselves upon the occasion in exhorting their own congregations and others to peace, and a due submission to authority : by which means we have been exposed to the calumny and insult of the enemies of the Church and State. Some of us have been threatened with having our houses pulled down over our heads, though as yet they have kept themselves in this part of the country from acts of open violence. I pray God to send us better times here. —

[*Rev. Mr. Beach to the Secretary—Extract.*]

New Town, in Connecticut, April 22d, 1766.

Rev. Sir :

— My congregations are in a peaceable and growing state, and very free from that seditious spirit which I must, with grief, confess is very epidemical in this country; the punishment of which I hope will not involve the innocent with the guilty. For some time past, I have not been without fear of being abused by a lawless set of men who style themselves the Sons of Liberty; for no other reason than that of endeavouring to cherish in my people a quiet submission to the civil government; neither am I yet without fear that we may be put to the dilemma, either to join with or suffer from them; but hitherto they have hurt us in no way but by the lash of the tongue, calling us enemies to our country, Jacobites, &c.; for which their only reason is, because we are of opinion that this country is not independent of England, but that we owe obedience to the Legislature of our mother country. It is very remarkable, that in part of this Colony, in which many missions and Church people abound, there the people are vastly more peaceable and ready to render obedience to the Government of England; but where there is no mission and few or no Church people, there they are continually cabaling, and will spill the last drop of blood, rather than submit to the late Act of Parliament. I thought it not foreign from my duty, just to give a hint of the anarchy and confusion we are in, but hope it may not be put into the Abstract, lest it should expose me to the rage and violence of the mob. For my part, I should be very thankful, if it were agreeable to the wisdom of the venerable Society, that they would be pleased to direct us how we ought to conduct in this new and melancholy affair. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

Hebron, in Connecticut, May 12th, 1766.

Rev. Sir :

— The first of November being appointed by Parliament for the Stamp Duty Act to take place in the colonies, ever since there have been such unnatural strivings in this Government and

even in America, against that taxation, or any other, that anarchy and confusion are established here as much as they were in the year 1648. Their high mightinesses, our sovereign lords, preside over the Post Office, and Stamp Masters, and every one else who will not join hands with them in opposing jurisdiction and right of taxation in the colonies. These things, together with four months illness of myself, though I am some better, have caused my negligence. The Church here is now finished in a decent manner for Connecticut, by the help of Mrs. Mary Corsett's legacy of £300 old tenor, which should have been paid twenty years ago. £30 sterling is all we could obtain for the £300 old tenor. The Church of England gains in credit with people here. Upon Christmas days, &c., they attend more than formerly, notwithstanding the dissenting shepherds attempt to suppress it. One of these teachers ordered a fast upon Christmas day; another spent Sunday before Christmas, by proving it to be Popery and prelatic tyranny, a destroyer of consciences, and that the Parliament, which was the best Parliament England ever saw, once judged it so, and ordered it to be kept a fast, and then, by way of admiration, declared he would give ten thousand worlds if we could have such a Parliament now. The *nobility* and a certain Justice of the Peace second those sentiments. This Justice owns a piece of land near the Church Yard, and is diligent in his care of it, on our festival days, I suppose, to show his contempt and liberty of conscience. I mention these things to show their temper in what follows, to be exactly parallel to that of their forefathers that hanged the Quakers in 1665. The Governor appointed the Puritan fast day in Easter festival, as is common for them to do, and being absent, the Church people, having long borne their abuse, determined to show the Puritans their fast day was no more holy than Christmas, and this very good Justice of pure conscience (as he says) persecuted eight Churchmen; a copy of his judgment *versus* one is enclosed. Mr. Learning has desired the Governor not to appoint his fast upon our festivals, to ease this difficulty. The Governor is regardless of our desire, and the Church people of his proclamation. I offered some reasons against this Justice taking cognizance, which he was willing to own conclusive, if this was not a *chartered* Government, by which the Canon laws were cut off, together

with the Bishop's authority, &c., &c. These things I could never reasonably expect from Puritans, whose clamours are forever heard in their prayers against these anti-Christian Church Holy days, and the authority that enjoined them; these are their mildest compliments. The Church people here in Connecticut are very rubrical, but I now and then hear them declare they cannot bear these two opposite commands; if they are obedient to one master it is enough, we are stigmatized if we observe not our own days, and punished if we do; and if we do not keep Puritan days. If I cannot obtain better reasons than I have at present to solve this difficulty, my hearers will only attend on Sundays and Puritan holidays, which I should be very sorry to behold; as I have laboured much with these people to make them exact conformists. The Church people have conducted themselves very loyally respecting the Stamp Act. The missionaries have exerted themselves to the utmost in this difficult day, and the laborious Mr. Davies, in his extensive mission, had the happiness to see his labours not spent in vain. —

COPY OF JUDGMENT.

At a Court held at Hebron, Hartford Co., June 14th, 1765: present, John Phelps, one of his Majesty's Justices of the Peace for said County. John Mann, of said Hebron, being brought before this Court to answer to the complaint of Josiah Mark, Jr., Isaac Ford, Denison Kingsbury, and Josiah Phelps, Grand Jurors of our sovereign lord, the King, for the said county informing, that the said John Mann is guilty of a breach of our law of this Colony, viz., that he worked at his ordinary calling, viz., at ploughing, on the 17th of April last past, it being a day legally appointed to be observed as a day of public fasting and prayer, as by said complaint on file may appear at large, dated May 13th, 1765; to which complaint the said John Mann pleaded guilty. This Court having heard and considered the pleas, and the evidences and allegations produced, is of opinion that he is guilty, whereupon it is considered by this Court, that the said John Mann pay a fine of 10s, lawful money, to be disposed of as the law directs, and cost of this prosecution, and that execution go forth thereon accordingly. Cost allowed at £0 15s. 10d.

A true copy of record.

JOHN PHELPS, *Justice of the Peace.*

[*Rev. Mr. Andrews to the Secretary—Extract.*]

Wallingford, June 25th, 1766.

Rev. Sir :

— The Church under my care continues to increase gradually by conformists from the dissenters. However, I doubt I shall not be able to continue to give the Society so agreeable an account. I do not, indeed, pretend to say what effect the repeal of the Stamp Act may have upon a civil account. I wish it may prove good, however, upon a religious ; at best, I fear the consequences, especially in this Colony, as the dissenters have here the authority in their own hands : as I infer from a strict examination of their conduct, they have an inclination to distress and even extirpate the Church ; and, as they imagine, from this late occurrence, that they have nothing to fear from your side of the water, (which opinion I doubt is too generally diffused throughout the North American Colonies) it seems those of our own profession must have a melancholy prospect before them, unless powerfully supported from home ; and their dutiful behaviour during the late times of confusion and disorder, in which they generally, in the circle of my acquaintance, set such a noble example of loyalty before those of other persuasions (who seem too generally lost to all sense of duty or submission) as seems to recommend them as a suitable object of the attention and particular care of the Government to keep this profession in countenance ; establishing an American Bishop or Bishops would doubtless be highly advantageous. The sums of money that have been expended in going to Europe for Holy orders, the great difficulties attending it, and the numerous lives unfortunately lost in this attempt ; the great want of a regular Church discipline, and the high security the adoption of this measure must give to the loyalty of the subjects in these parts, are such considerations as I submit it to the judgment of my superiors, whether they may not be thought to argue, both from a sense of policy, of mercy, and of commiseration, the necessity of establishing Bishops in America. The danger that now appears to threaten our excellent Church in this country, and my real concern for its interest, will, I hope, be thought a sufficient excuse for my taking the liberty of writing upon the subject. —

[*Rev. Mr. Vicks to the Secretary—Extract.*]

Symsbury, June 25th, 1766.

Rev. Sir :

— There are such numbers of persons newly conforming, as something more than compensate for the numbers which the Church by several methods loses ; for the venerable Society will please to observe, that many of my Episcopal parishioners remove their habitations into places far distant from all Episcopal Churches, and thereby are lost to our Church ; that the dissenting meetings are so numerous, and in each of them a dissenting minister so constant, that the greater part of my people dwell much nearer to some meeting house, in which extemporary sermons and prayers are steadily exhibited, than to a Church in which the Service can be but seldom performed by one in holy orders : that, of consequence, many children of conformists will become dissenters, and that the dissenting cause has all the power and influence of civil government to support and countenance it. To these considerations may be added, the uncommon zeal which the dissenters of this Colony have for their own persuasion ; the wealth, connections and ostentation of their teachers, the great veneration for the dissenting religion and its ministers, ceremonies and peculiarities, which is with surprising and indefatigable industry, instilled into their children with every part of their education ; but, especially, the great superiority in numbers, which the opposers of the Church have against her friends, which gives a very great advantage in a place like the Colony of Connecticut. The form of government is almost, or entirely Republican. The proportion of Church people to the dissenters in Symsbury is nearly as one to three. The estimate of estate in Symsbury (for the year 1765) on which taxes are laid is £23,944 17s., of which £6,050 17s. is possessed by Episcopalians. The number of heads of families, under my care, in Symsbury, and parts adjacent, is 153. —

